THE MAIDENS OF JANNAT (PARADISE)

Revise Edition

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Compiled by:

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Foreword

The temporary life of this world is a great test for man. Temptations are many and man is weak. The possibilities of faltering and sinning are not remote. Of all the temptations, the temptation relating to the opposite sex is the highest. If the sexual urge of man is left unchecked and unregulated, there will be total anarchy and mischief in the world. Therefore, Almighty Allâh ﷻ placed various restrictions upon man in this regard.

To control and regulate this desire, any form of illicit affiliation with the opposite sex is strictly forbidden. To maintain a high level of morality, Islam has ordained very strict laws and many restrictions to curtail the unlawful, carnal desires of man.

All of these strict restrictions weigh heavily on the *nafs* the bestial self – of man. The *nafs* constantly seeks carnal gratification and indulgence of its desires. To control the wild desires of the *nafs* is no easy task. It can be likened to riding a strong, wild horse. Either the rider will keep the horse in check with great effort or the horse will throw the rider off. This is the constant struggle that exists between man and his desires in this world. For the youth, the struggle is even more intense and great.

For those people who restrain and control the desires of the *nafs* in this world, Allâh ﷻ has promised immense rewards in the *Akirah* (hereafter). Man sometimes forgets these rewards and becomes inclined to sin. If he is reminded about these rewards, his resolve to control the *nafs* becomes stronger and more vigorous. It becomes easier to sacrifice the desires in view of these great rewards of the Hereafter. Besides the promise of

these eternal rewards of the Hereafter, there is little that can control the desires of man, especially the desires of the youth.

In this book, some of the rewards of the Hereafter, especially those relating to the gorgeous, celestial, wide-eyed beauties – the hûrs – of Jannat, have been set out in a clear and concise manner. By reading and pondering about the bounties of Jannat and its beautiful virgins, the youth will feel a renewed vigour to fight the carnal desires and strive for the pleasure of Allâh ﷻ by doing righteous deeds. Furthermore, the beauty of the women of this world will appear pale and insignificant before the beauty of those stunning damsels of Jannat.

There is not much authentic literature on this specific topic, and hence this book fulfills this requirement in a captivating way. I would recommend every youngster to acquire a copy of this book, to read it, and ponder over its contents. May Allâh ﷻ accept and reward the efforts of Ml. Abdullah Nana of the US in compiling this beneficial book and may Allâh ﷻ inspire him to produce many beneficial writings in the future as well. Amin. Was-Salaam

Mufti Zubair Bayat
Stanger, South Africa
1 Rajab 1423, 8 September 2002

بسم الله ارحمن الرحيم
نحمد و نصلى على رسوله الكريم أمّا بعد

The Maidens of Jannat (Paradise) and other bounties in the light of the Qurân and Ahâdîth

Introduction

Allâh ﷻ has placed in every human being the natural desire and inclination for gold, silver, money, transportation (cars), land, and other items of this world. The test for a person is how he responds to his desire for these items. If he uses these items to prepare for the hereafter, he will be successful. On the other hand, if he devotes himself to fulfilling his desire for these items and forgets about his purpose in this world, he will be amongst the losers in the hereafter.

Similarly, Allâh ﷻ has placed in every person the natural desire for the opposite sex, and out of all the desires found in a person, the greatest test for a Muslim is how he fulfills this desire. He can either fail this test by spending all his energy to unlawfully satisfy this desire, or pass this test by remaining chaste and fulfilling this desire lawfully through marriage. Rasûlullâh ﷺ said regarding the severity of this test, "I have not left a more harmful and severe temptation for men than women."[1]
This test is even greater for us today because of the generally evil environment in which we are living in. It has become very easy to commit evil and it has become somewhat difficult to do good deeds because of this

[1] (Sahîh Bukhâri, Sahîh Muslim)

environment. As Rasûlullâh ﷺ predicted, holding on to the commands of Allâh ﷻ and staying away from evil during this time has become like holding on to a burning coal.

In order to motivate us to pass this test, it is very important for us to know what is the reward for controlling one's desires and staying away from evil. It becomes very easy for a person to undergo difficulty and hardship to carry out an action when he knows what reward he will receive for doing this action. For example, a person will happily go to work every day and tire himself because he knows that he will receive his paycheck at the end of the month. In the same way, Allâh ﷻ and his Rasûl ﷺ have given us a detailed description of the reward for controlling one's desires in this world, i.e. Jannat (paradise).

Jannat is a place where a person will have all that he desires, and he will live a perfect and ever-lasting life. Each pleasure of Jannat will be far more superior than the comparable pleasure found in this world, and a person will be able to completely fulfill his desire for that pleasure. For example, a person in this world is always drinking liquids to quench his thirst. No matter how many delicious and tasty beverages he consumes, he will always become thirsty again in a few hours. But, in the hereafter, a person will be able to drink as much as he desires and quench his thirst permanently.
Similarly, the women of Jannat will be far more superior than the women of this world. Once a person comes to know of this, it will become very easy for him to stay away from evil and work towards the hereafter. This book contains a detailed description of these women

based on the verses of the Qurân, tafsîr (explanation of the Qurân), Ahâdith, and stories of the pious.

The purpose of this book is to motivate us to work towards the hereafter and to control our desires in this world through marriage. We should not read this book as a fairy tale or a fantasy; rather we should understand that the contents of this book are a reality for which we should all work towards. It is our fundamental belief that Jannat and Jahannam (hellfire) are already in existence and a person will fulfill all his desires in Jannat both physically and spiritually.

The permissibility of using a weak hadîth for describing virtues of actions

The majority of the ahâdith in this book are authentic ahâdith. However, I have also included weak ahâdîth because this is a topic related to virtues. The famous Shâfî' scholar, Imâm Nawawi ﵀ says in his introduction to the 'arbaîn' (40 ahâdîth) that the scholars have agreed on the permissibility of using weak Ahadîth for describing the virtues of actions.

Hâfiz ibn Hajar ﵀ has further fixed three conditions for using weak ahâdîth. One is that the hâdîth must not be very weak, i.e. at least one chain of narrators of this hadîth must be free from a narrator who is a liar, is accused of lying, or is known for making great mistakes. The second condition is that it should fit under a general principle, which is established and acted upon. Finally, the third condition is that the person acting upon this hadîth should not believe it to be established, but he should exercise caution in this regard[2].

Only those weak ahâdith have been included in this book, which meet these conditions. The classification of the ahâdîth by the eminent scholars of hadith has been included with the hâdith in Arabic.

[2] (Tadrîb Ar-Râwi Pg196 Qadîm Kutub Khânah, Karachi)

Chapter 1: What is the greatest pleasure of Jannat?

عن أبي سعيد الخدري ﵁ إن رسول الله ﷺ قال: إن الله عز و جل يقول لأهل الجنة : يا أهل الجنة فيقولون لبيك ربنا و سعديك و الخير في يديك فيقول هل رضيتم فيقولون و ما لنا لا نرضى يا ربنا و قد أعطيتنا ما لم تعط أحدا من خلقك فيقول ألا أعطيكم أفضل من ذلك فيقولون و أي شيء أفضل من ذلك فيقول أحل عليكم رضواني فلا اسخط عليكم بعده أبدا ـ متفق عليه / البخاري (5649) ، مسلم (7140)

Abû Saî'd Khudrî ﵁ narrates that Rasûlullâh ﷺ said that Allâh ﷻ will say to the people of Jannat, "O people of Jannat." They will answer, "O our Lord, we are present and all goodness is in your hands." Allâh ﷻ will then say to them, "Are you pleased?" They will say, "O our Lord, how could we not be pleased when You have given us [those bounties] which You have not given to any of Your creation?" Allâh ﷻ will say, " Should I not give you something better than all this?" They will say, " What can be better than all this?" Allâh will say, "I enter you into My happiness and I will never become angry at you."
[3]

A person will only be able to completely enjoy the bounties of Jannat when he knows that the owner of these bounties is pleased with him and will never become angry with him. His enjoyment of these bounties will increase when he knows that it is impossible for him to lose them.

عن صهيب ﵁ أن رسول الله ﷺ قال إذا دخل أهل الجنة الجنة قال يقول الله تبارك و تعالى تريدون شيئا أزيدكم ؟ فيقولون ألم تبيض وجوهنا ألم

[3] (Sahîh Bukhâri, Sahîh Muslim)

تدخلنا الجنة وتنجنا من النار فيكشف الحجاب فما أعطوا شيئا أحب اليهم من النظر إلى ربهم – رواه مسلم (449)

Suhayb ﵁ narrates that Rasûlullâh ﷺ said, "When the people of Jannat enter into Jannat, Allâh ﷻ will say to them, 'Do you want anything else?' They will say, 'Did you not brighten our faces and enter us into Jannat? Did you not save us from Jahannam?' Then, Allâh ﷻ will remove the veil and they will not be given anything more beloved to them than the sight of their Lord."[4]

[4] (Sahîh Muslim)

Chapter 2: The superiority of the pleasures of Jannat

One second of Jannat is enough to make one forget all the difficulties and pleasures of this world

عن انس رضي الله عنه قال : قال رسول الله ﷺ : يوتى بأنعم أهل الدنيا من أهل النار يوم القيامة فيصبغ في النار صبغة ثم يقال يا ابن آدم هل رأيت خيرا قط هل مر بك نعيم قط فيقول لا والله يا رب و يؤتى باشد الناس بؤسا في الدنيا من أهل الجنة فيصبغ صبغة في الجنة فيقال له يا ابن آدم هل رأيت بؤسا قط هل مر بك شدة قط فيقول لا والله يا رب ما مر بي بؤس قط و لا رأيت شدة قط – رواه مسلم (7088)

Anas رضي الله عنه narrates that Rasûlullâh ﷺ said, "On the Day of Judgement, that dweller of Jahannam (hellfire) who had lived the most luxurious life in this world will be brought and he will be put in Jahannam for a second and taken out. He will then be asked, 'O son of Adam, did you ever experience any good? Did you ever experience any comfort?' He will say, 'No, I swear by Allâh, my Lord.' Then, that dweller of Jannat who lived the most difficult life in this world will be brought and he will put in Jannat for a second and out. He will be asked, 'O son of Adam, did you ever experience any difficulty? Did you ever experience any hardship?' He will say, 'No, I swear by Allâh ﷻ, my Lord. I never experienced any hardship and I never experienced any difficulty.'" [5]

This hadîth gives us a comparison of the pleasures of this world and the pleasures of the Jannat. A person who enjoys the pleasures of Jannat for just once second will forget all the pleasures and difficulties of this world. Therefore, all of us should work towards those pleasures which are everlasting.

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[5] (Sahîh Muslim)

Comparison of this world to the hereafter

عن مستورد بن شداد رضي الله عنه قال: قال رسول الله ﷺ: ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم أصبعه في اليم فينظر بم يرجع - رواه مسلم (7197)

Mustawrid رضي الله عنه narrates that Rasûlullâh ﷺ said, "The comparison of the world to the hereafter is like dipping your hand into the ocean and examining how much water you have taken out from it."[6]

In this hadîth, Rasûlullâh ﷺ has compared the pleasures of this world with the pleasures of the hereafter using a concrete example which we can understand. Otherwise, the pleasures of this world are not even a drop in the ocean compared to the pleasures of Jannat. This is because the pleasures of Jannat will last forever, whereas the pleasures of this world are temporary.

The pleasures of Jannat are un-imaginable

عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : قال الله تعالى : أعددت لعبادي الصالحين ما لا عين رأت و لا أذن سمعت و لا خطر على قلب بشر واقرؤوا إن شأتم فلا تعلم نفس ما أخفي لهم من قرة أعين – متفق عليه / البخاري (3244) مسلم (7132)

Abû Hurayrah رضي الله عنه narrates that Rasûlullâh ﷺ said that Allâh ﷻ says, "I have prepared for my pious slaves [in Jannat] those comforts which no eye has seen, no ear has heard, and no human being has ever imagined. Recite if you wish, "No person knows the joy which is hidden from them.[7]"[8]

From this hadîth we can understand that no one can fully comprehend what Allâh ﷻ has kept for us in Jannat. The actual pleasures and bounties of Jannat will be far more enjoyable than what we can imagine them to be.

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[6] (Sahîh Muslim)
[7] (32:17)
[8] (Sahîh Bukhâri, Sahîh Muslim)

Chapter 3: A person's every desire will be fulfilled

Allâh ﷻ says,

و فيها ما تشتهيه الانفس وتلذ الاعين و انتم فيها خالدون

"And in Jannat will be whatever the inner-soul desires and whatever the eye finds pleasure in, and you will stay there forever."[9] Everything in Jannat will be in accordance with a person's desires and wishes.

عن أبي هريرة ؓ أن رسول الله ﷺ قال : إن أدنى مقعد أحدكم من الجنة أن يقول له : تمن فيتمنى فيقول له : هل تمنيت فيقول نعم فيقول له فان لك ما تمنيت و مثله معه إلى أن قال قال أبو سعيد و عشرة أمثاله – رواه مسلم (451)

Abû Hurayrah ؓ narrates that Rasûlullâh ﷺ said, "Definitely, the lowest position of Jannat which one of you will receive is that Allâh ﷻ will say to him, 'Wish [for whatever you desire].' Then he will wish [for whatever he desires]. Thereafter, Allâh ﷻ will say to him, 'Have you wished [for whatever you desire]?' He will say 'Yes.' Then Allâh ﷻ will say to him, 'Definitely, you will receive double that which you had desired.'" Abû Saîd said, "You will receive what you desired and ten times thereof."[10]

A person will receive everything that he ever desired in Jannat and more.

عن سماك انه لقي عبد الله بن عباس ؓ بالمدينة بعد ما كف بصره فقال يابن عباس ما أرض الجنة فذكر الحديث إلى أن قال :قلت فما حلل الجنة قال فيها شجرة فيها ثمر كأنه رمان فإذا أراد ولي الله منها كسوة انحدرت

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[9] (43:71)

[10] (Sahîh Muslim)

إليه من غصنها فانفلقت له عن سبعين حلة ألوانا بعد ألوان ثم تنطبق فترجع كما كانت – قال المنذري رحمه الله رواه إبن أبي الدنيا موقوفا بإسناد حسن (الترغيب و الترهيب :4/ 518 – المكتب العصرية بيروت) / قال الحافظ ابن حجر رحمه الله و مثال المرفوع من القول حكما لا تصريحا أن يقول الصحابي الذي لم يأخذ عن الاسرائيليات ما لا مجال للاجتهاد فيه و لا له تعلق ببيان لغة أو شرح غريب (نزهة النظر شرح نخبة الفكر :53)

Simâk ؓ narrates that he met Abdullâh ibn Abbâs ؓ in Madinah after he had lost his eyesight and he asked him, "[Tell me about the] clothes of Jannat." Ibn Abbâs answered, "There is one tree in Jannat which will bear fruit similar to a pomegranate. When a friend of Allâh will desire clothes, the tree will automatically present to him 70 pairs of clothes, each with a different colour. [After he has chosen what he desires,] the tree will return back to its place."[11]

عن عبد الرحمن بن ساعدة ؓ قال : كنت أحب الخيل فقلت يا رسول الله هل في الجنة خيل فقال : إن أدخلك الله الجنة يا عبد الرحمن كان لك فيها فرس من ياقوت له جناحان تطير بك حيث شئت – قال المنذري رحمه الله رواه الطبراني و رواته ثقات (الترغيب :4 /545) و قال الدمياطي رحمه الله رجاله ثقات (المتجر الرابح : 1004 – مكتبة النهضة مكة) و قال الهيثمي رحمه الله رجاله ثقات (مجمع الزوائد : 10 / 413 – دار الكتب العربي بيروت)

Abdur Rahmân ibn Sâidah ؓ narrates that he used to love horses, so he said to Rasûlullâh ﷺ, "O Rasûlullâh, will there be horses in Jannat?" Rasûlullâh ﷺ said, "O Abdur Rahmân, if Allâh ﷻ enters you into Jannat, you

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[11] (Ibn Abî Dunyâ)

Note: Hâfiz ibn Hajar ؓ mentions that the saying of a Sahâbî (Companion of the Prophet) who did not take from the narrations of the Jews and the Christians which discusses such a topic which cannot be determined by a person's logic and deduction is equivalent to a hadîth which is directly from Rasûlullah ﷺ.

will receive a horse made from a ruby which will have two wings. This horse will fly you wherever you desire." [12]

عن أبي امامة ؓ عنه قال : أن الرجل من أهل الجنة ليشتهي الشراب من شراب الجنة فيجيء الإبريق فيقع في يده فيشرب ثم يعود إلى مكانه - قال المنذري رحمه الله رواه ابن أبي الدنيا موقوفا باسناد جيد (الترغيب 4: 524/)

Abû Umâmah ؓ said, "Definitely, a person from Jannat will desire the drink of Jannat. Then, a glass will appear and fall in his hand. He will drink from this glass, [and after he is finished,] it will return to its original place." [13]

A person will drink a pure wine in Jannat which does not intoxicate and does not cause head-aches.

عن ابن عباس ؓ عنهما قال : الظل الممدود شجرة في الجنة على ساق قدر ما يسير الراكب المجد في ظلها مائة عام في كل نواحيها فيخرج أهل الجنة أهل الغرف و غيرهم فيتحدثون في ظلها قال : فيشتهي بعضهم و يذكر لهو الدنيا فيرسل الله ريحا من الجنة فتحرك تلك الشجرة بكل لهو كان في الدنيا – قال المنذري رحمه الله رواه ابن أبي الدنيا موقوفا من طريق زمعة بن صالح عن سلمة بن وهرام و قد صححها ابن خزيمة و الحاكم و حسنها الترمذي (الترغيب 4: /520) و قال الدمياطي رحمه الله حسن (المتجر : 987) و قال ابن كثير رحمه الله هذا اثر غريب و إسناده جيد قوي حسن (تفسير ابن كثير : سورة واقعة / آية 30)

Ibn Abbâs ؓ said, "The extended shade (mentioned in the verse 56:30) is a tree in Jannat. Its trunk will be so long that it will take a fast horse-rider 100 years to travel from one side to the other. The people of Jannat will leave their rooms and go to the shade of the tree to talk

[12] (Tabrânî)

[13] (Ibn Abî Dunyâ)

to each another. They will talk about the amusements of the world and will desire them. Allâh ﷻ will send a wind from Jannat which will shake this tree, causing it to re-create all the amusements of this world." [14]

عن أبي هريرة ؓ أن النبي ﷺ كان يحدث و عنده رجل من البادية : إن رجلا من أهل الجنة استأذن ربه في الزرع فقال له ألست فيم شئت قال بلى و لكن أحب أن ازرع قال فبذر فبادر الطرف نباته و استوائه و استحصاده فكان أمثال الجبال فيقول الله دونك يابن آدم فانه لا يشبعك شيء الحديث – رواه البخاري (2348)

Abû Hurayrah ؓ narrates that Rasûlullâh ﷺ was speaking whilts villager was sitting by him. Rasûlullâh ﷺ said, "A person in Jannat will ask Allâh ﷻ permission to farm. Allâh ﷻ will say to him, 'Don't you already have whatever you desire?' He will answer, 'Yes, but I love farming.' He will plant his crop, and in a split-second it will grow tall and be ready for harvest. [After it is harvested,] this crop will be as big as mountains. Allâh ﷻ will say to him, 'O son of Adam, take this because nothing will satisfy you.'" [15]

عن علي ؓ قال : قال رسول الله ﷺ: إن في الجنة لسوقا ما فيها بيع و لا شراء إلا الصور من النساء و الرجال إن اشتهى الرجل صورة دخل فيها – قال الحافظ ابن حجر رحمه الله قد أخرجه من طريقه (عبد الرحمن بن إسحاق) الترمذي و قال غريب و حسن له غيره مع قوله انه تكلم فيه من قبل حفظه و صحح الحاكم من طريقه حديثا آخر و اخرج له ابن خريمة في الصيام من (صحيحه) آخر لكن قال في القلب من عبد الرحمن شيئ و له شاهد من حديث جابر أخرجه الطبراني في (الأوسط) في ما رأيت في كتاب (الترغيب و الترهيب) للمنذري فذكر الحديث ثم قال لم اقف على إسناده في (الأوسط) ثم وقفت عليه في ترجمة محمد بن عبد الله بن مطين و في إسناده جابر بن يزيد الجعفي و هو ضعيف فذكر الحديث (القول المسدد : 81)

[14] (Ibn Abî Dunyâ)

[15] (Sahîh Bukhârî)

Ali ﷺ narrates that Rasullah ﷺ said, "Indeed, there will be a market-place in Jannat where buying and selling will not take place, but there will be outer appearances of men and women. When a person desires a outer appearance, he will immediately take the form of that appearance [temporarily]."[16]

[16] (Tirmidhî)

Chapter 4: Introduction to the maidens of Jannat

The two types of women in Jannat

1. Human woman

The first type is the human woman of the world who will be re-created according to the beauty of Jannat. Allâh ﷻ says,

أنا أنشأنهن إنشاء فجعلنهن أبكارا عربا أترابا

"We created them as a new creation. And we made them virgins, loving to their husbands, equal in age."[17]

Allâh will make old women into young women and non-virgins into virgins. No matter how their appearance was in this world, Allâh ﷻ will make them all beautiful and good-looking in accordance to the beauty of Jannat.[18]

What will a woman of this world receive in Jannat?

Muftî Mahmûd ﷺ was asked that if men will receive hûrs, what will women receive? He replied that the wives of the believers will stay with their own husbands. Women who never married in this world will be given a choice to get married with any (unmarried) man they wish. If they do not like any of them, a special man will be created for them (similar to the hûrs) and Allâh ﷻ will join both of them in marriage.[19] Allâmah Alusî ﷺ also mentions in his tafsîr that a person's wife in this

[17] (56:35-37)

[18] (Safwatut Tafâsîr 3/309 – Darul Qalam, Beirut)

[19] (Fatâwa Mahmûdiya 5/298)

world will remain his wife in the hereafter.[20] The love between a Muslim husband and wife is a true love because it will last forever.

Superiority of the human women over the hûrs

عن أم سلمة رضي الله عنها قالت : قلت يا رسول الله نساء الدنيا افضل أم الحور العين قال بل نساء الدنيا أفضل من الحور العين كفضل الظهارة على البطانة قلت يا رسول الله بماذا قال بصلاتهن و صيامهن و عبادتهن ألبس الله وجوههن النور و أجسادهن الحرير بيض الألوان خضر الثياب صفر الحلي مجامرهن الدر أمشاطهن الذهب يقلن نحن الخالدات فلا نموت و نحن الناعمات فلا نبأس و نحن المقيمات فلا نظعن أبدا ألا و نحن الراضيات فلا نسخط أبدا طوبى لمن كنا له و كان لنا – قال الهيثمي رحمه الله رواه الطبراني في الكبير و الأوسط و في إسنادهما سليمان بن أبي كريمة و هو ضعيف (المجمع 418/10)

Umme Salamah ﵂ narrates that she said to Rasûlullâh ﷺ, "O Rasûlullâh, are the women of this world superior or the hûrs?" He replied, "The women of this world will have superiority over the hûrs just as the outer lining of a garment has superiority over the inner lining." Umme Salamah ﵂ then asked, "O Rasûlullâh, what is the reason for this?" He answered, "Because they performed salâh, fasted, and worshipped [Allâh]. Allâh will put light on their faces and silk on their bodies. [The human women] will be fair in complexion and will wear green clothing and yellow jewelry. Their incense-burners will be made of pearls and their combs will be of gold. They will say, 'We are the women who will stay forever and we will never die. We are the women who will always remain in comfort and we will never undergo difficulty. We are the women who will stay and we will never leave. Listen, we are happy

[20] (Rûhul Mânî 25/ 136 – Dar Ihyâ At-Tawrâth Al-A'rabi, Beirut)

women and we will never become sad. Glad tidings to those men for whom we are and who are for us.'"[21]

Allâh ﷻ will make the women of this world more beautiful and attractive than the hûrs. Wherever in this book the 'women of Jannat' are mentioned, both the hûrs and the human women could be meant.

2. Hûrs

What is a hûr?

The second type of women will be those celestial women specially created for the people of Jannat known as the hûr a'yn. A hûr is a young, beautiful, fair-skinned woman with intensely dark eyes. Another interpretation is that there will be a sharp contrast between the whiteness and darkness of her eyes which is considered to very beautiful. Or it could also mean that her beauty will dumbfound and astonish others. The meaning of a'yn is a woman with big, attractive eyes, which is also considered a sign of beauty.[22]

What will the hûrs be made of?

The following is a narration of two Sahâbah (Companions of the Prophet),

خلق الحور العين من الزعفران و هذا مروي عن صحابيين و هما ابن عباس و انس و عن تابعيين و هما ابو سلمة و مجاهد (حادى الارواح : 274)

It is narrated from Ibn Abbâs ﵁, Anas ﵁, Abû Salamah ﵁, and Mujâhid ﵁ that the hûrs will be created from saffron. Saffron is an orange-coloured product extracted from a flower and it is used to add colour and flavour to

[21] (Tabrânî)

[22] (Hâdiyul Arwâh 259 – Darul Kutubul A'raby, Beirut)

food. When the present creation of mankind (which is created from sand) has the best of forms and beauty, then you can imagine the beauty of women created from saffron! [23]

There will be no jealousy between co-wives

Another interpretation of the verse "equal in age" is that the women of Jannat will all be equal in age, which will ensure that they get along with one another and make the believer's life peaceful.[24] It is normally the case in this world that co-wives have quarrels and arguments which make the husband's life miserable. However, in Jannat there will not be any jealousy, malice, or hatred between the people. A hâdîth in Sahîh Bukhârî and Sahîh Muslim mentions that the hearts of the people of Jannat will be one and there will not be any difference between them. Allâh ﷻ also says in this regard,

و نزعنا ما في صدورهم من غل

"And we will take out all [mutual] hatred from their hearts."[25]

This will ensure that all of a person's wives will get along and will never become jealous of one other.

[23] (Hâdiyul Arwâh)

[24] (Rûhul Mâni 13/220)

[25] (7:43)

Chapter 5: A description of the adornments and external features of the maidens of Jannat

Internal and external purity of the maidens of Jannat

Allâh ﷻ says,

و لهم فيها ازواج مطهرة و هم فيها خالدون

"And they will have pure wives in Jannat and they will stay there forever."[26] Qatâdah ﷺ mentions that these women will be pure from all external impurities such as menstruation, urine, excreta, and saliva. They will also be free from all evil internal qualities such as malice, hypocrisy, swearing, evil character, etc. Thus, they will not have within them the smallest amount of disobedience to their husbands.[27]

The lovely skin colour of the women of Jannat

Allâh ﷻ says,

و حور عين كامثال اللؤلؤ المكنون

"And they will have fair females with big, lovely eyes who will be like hidden pearls."[28] The women of Jannat will be like fresh pearls because of their cleanliness and fair skin colour.

Allâh ﷻ states in another verse,

كانهن بيض مكنون

"[These women will be delicate and pure as if] they were preserved eggs."[29]

[26] (2:25)
[27] (Hâdiyul Arwâh pg. 257)
[28] (56:22)

[29] (37:49)

Allâmah Alusi ﷺ explains that the verse refers to those eggs which human hands have not yet touched, so they are clean from any dirt or dust. In the same way, the hûrs will be clean and free of all impurities. The comparison between the hûrs and eggs is also made because of the yellow-whitish colour of both, which is known to be the most beautiful skin-colour for women. Another explanation for this comparison is that the parts of an egg are known for being perfectly proportioned and conforming to one another. In the same way, all the body parts and features of the hûrs will go perfectly together.[30]

Allâh ﷻ says,

كانهن الياقوت و المرجان

"[In beauty] these women are like rubies and small pearls."[31]

The comparison between the hûrs and rubies is in transparency. A person can see through a ruby and know what is on the other side. In the same way, a person will be able to see through the hûrs because of the cleanliness and delicate nature of their skin and body. Allâh ﷻ has also compared the hûrs to small pearls because of their softness, whiteness, and pleasant sight.[32]

The perfume and radiance of the women of Jannat

عن انس ﷺ أن رسول الله ﷺ قال : لروحة في سبيل الله أو غدوة خير من الدنيا و ما فيها و لقاب قوس أحدكم أو موضع قيد يعني سوطه خير من الدنيا و ما فيها و لو أن امرأة من أهل الجنة اطلعت إلى الأرض لأضاءت

[30] (Rûhul Mâni 22/89)

[31] (55:58)

[32] (Safwat At-Tafâsîr 3/301)

ما بينهما و لملأته ريحا و لنصيفها على رأسها خير من الدنيا و ما فيها – رواه البخاري (2796)

Anas ﷺ narrates that Rasûlullâh ﷺ said, "One morning or evening in the path of Allâh is better than the world and all it contains. A hand-span or a whip's length of Jannat is better that the world and all it contains. If one woman of Jannat were to glance towards the earth, she would fill the space between the earth and the sky with light and perfume. The scarf on her head is better than the world and all it contains."[33]

If just a small part of Jannat is better than the world and all it contains, then how will the rest of Jannat and all its pleasures be? Also, if just the scarf on the head of one woman of Jannat is better than the world and all it contains, then how valuable is the woman herself?

عن سعيد بن عامر بن خريم ﷺ قال : سمعت رسول الله ﷺ يقول : لو أن امرأة من نساء أهل الجنة أشرفت لملأت الأرض ريح مسك و لأذهبت ضوء الشمس و القمر – رواه الطبراني والبزار و قال منذري رحمه الله إسناده حسن في المتابعات (الترغيب : 4 /533)

Saî'd bin Amir ﷺ says that he heard Rasûlullâh ﷺ saying, "If a woman from Jannat were to look towards the world, she would fill the earth with the smell of musk and [her beauty] would overpower the light of the sun and moon."[34]

عن ابن عباس ﷺ قال : كنا جلوسا مع كعب ﷺ يوما فقال : لو أن يدا من الحور العين من السماء بياضها و خواتيمها دليت لأضاءت لها الأرض كما تضيء الشمس لأهل الدنيا ثم قال إنما قلت يدها فكيف بالوجه بياضه و حسنه و جماله و تاجه و ياقوته و لؤلؤه و زبرجده – رواه ابن أبي الدنيا و قال الدمياطي رحمه الله إسناده لا بأس به (المتجر : 998)

[33] (Sahîh Bukhâri)

[34] (Tabrâni, Bazzâr)

Ibn Abbâs ﵁ narrates that we were sitting with Ka'b ﵁ one day and he said, "If the hand of one hûr were to dangle from the sky, the whiteness and the rings of the hand would illuminate the earth just as the sun gives light to the world. What I said was just regarding her hand, so how beautiful will her white face be when it is adorned with a crown, ruby, pearl and emerald?"[35]

The beauty of the crowns

عن أبي سعيد الخدري ﵁ قال: قال رسول الله ﷺ : إن الرجل يسكن في الجنة سبعين سنة و في رواية سبعين سند قبل أن يتحول ثم تأتيه امرأة فينظر وجهه في خدها أصفى من المرآة و إن أدنى لؤلؤ عليها تضيء ما بين المشرق و المغرب فتسلم عليه فيرد عليها السلام و يسألها من أنت فتقول أنا من المزيد و إنه ليكون عليها سبعون ثوبا أدناها مثل النعمان من طوبى فينفذها بصره حتى يرى مخ ساقها من وراء ذلك و أن عليها التيجان و إن أدنى لؤلؤ منها تضيء ما بين المشرق و المغرب – رواه أحمد و أبو يعلى و صححه ابن حبان رحمه الله (الإحسان : 245/9 – دار الكتب العلمية بيروت) و قال العراقي رحمه الله إسناده حسن (إتحاف السادة المتقين :10 / 543 - دار الفكر بيروت) و قال الهيثمي ﵁ إسناد أحدهما حسن (المجمع :10/ 419)

Abû Saî'd Khudrî ﵁ narrates that Rasûlullâh ﷺ said, "A person will recline and relax in Jannat for 70 years, or on 70 cushions before he moves. Then a woman will come and tap him on the shoulder. He will see his face in her cheek as clear as a mirror. (This will be due to the clearness of her face and its brightness). The smallest pearl that she will be wearing will fill the space between the east and west with light. She will greet him with Salâm and he will respond to her greeting. He will ask her, 'Who are you?' She will answer, 'I am from the extra.' (This is referring to a verse of the Quran which says, "And we have more by Us [for the people of

[35] (Ibn Abî Dunyâ)

Jannat]") She will be wearing 70 [different types of] garments, and the lowest garment will be red and made from a tree in Jannat. He will be able to see the marrow of her leg through the clothes. She will be wearing crowns and the smallest pearl on these crowns will light up the space between the east and west"[36]

عن انس ﵁ قال: قال رسول الله ﷺ :لو اطلعت امرأة من نساء أهل الجنة إلى الأرض لملأت ما بينهما ريحا و لتاجها على رأسها خير من الدنيا و ما فيها – رواه الطبراني و قال المنذري رحمه الله إسناده جيد (الترغيب :4 / 532) و قال الهيثمي ﵁إسناده جيد (المجمع :10 /418)

Anas ﵁ narrates that Rasûlullâh ﷺ said, "If one woman from Jannat were to glance towards the earth, she would fill the entire atmosphere with perfume. The crown on her head is better than the world and all it contains." [37]

A person in Jannat will see through the clothes of his wife

عن أبي هريرة ﵁ عن النبي ﷺ قال : إن أول زمرة تدخل الجنة على صورة القمر ليلة البدر و التي تليها على أضوء كوكب دري في السماء و لكل امرئ منهم زوجتان اثنتان يرى مخ سوقهما من وراء اللحم و في رواية من الحسن و ما في الجنة أعزب – متفق عليه / البخاري (3254) , مسلم (7147)

Abû Hurayrah ﵁ narrates that Rasûlullâh ﷺ said, "The first group to enter Jannat will have the appearance of the full moon on the fourteenth night of the month. The next group will have the appearance of the brightest star in the sky. Every person from amongst them will have two wives and the marrow of their leg can be seen through their skin [out of beauty]. There will be no unmarried person in Jannat."[38]

[36] (Ahmad, Abû Ya'lâ)

[37] (Tabrâni)

[38] (Sahîh Bukhâri, Sahîh Muslim)

عن عبد الله ابن مسعود ﷺ عن النبي ﷺ قال : لكل واحد منهم زوجتان من الحور العين على كل زوجة سبعون حلة يرى مخ سوقها من وراء لحومها و حللهما كما يرى الشراب الأحمر في الزجاجة البيضاء – رواه الطبراني و قال الضياء رحمه الله هذا عندي على شرط الصحيح (صفة الجنة لابن كثير : 117 – مؤسسة الكتب الثقافية بيروت) و قال المنذري رحمه الله إسناده صحيح و رواه البيهقي بإسناده حسن (الترغيب : 4 / 529) و قال الهيثمي رحمه الله رواه الطبراني في الأوسط و إسناد ابن مسعود صحيح (المجمع : 10 / 411)

Abdullah Ibn Masûd ﷺ narrates that Rasûlulah ﷺ said, "Every person of Jannat will have two wives from the hûrs. Every wife will have 70 layers of clothes, and the marrow of her leg can be seen through these clothes just as a red drink can be seen in a white glass." [39]

Outwardly, a person may consider it repulsive and disgusting to see the marrow of the leg of the women of Jannat. However, one narration clarifies this matter and mentions that he will be able to see through her leg because of her beauty; not because of some defect in her. The purpose of mentioning this is to emphasize the softness of the skin, clearness, and the delicateness of the women of Jannat.[40] Another benefit of being able to see through her clothes is that he will be able to enjoy looking at her beautiful clothes and what is underneath at the same time.

The large breasts of the maidens of Jannat

Allâh ﷻ states,

و كواعب اترابا

"And the people of Jannat will have full-breasted women who will be equal in age."[41]

The breasts of these women will be round like pomegranates and they will never sag down because these women will never become old.[42]

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[39] (Tabrâni)

[40] (Mirqât 9/576 – Al-Maktabat Al-Haqqaniyat, Multan)

[41] (78:33)

[42] (Hâdiyul Arwâh 267)

Chapter 6: The beauty of the maidens of Jannat

The permanent youth and beauty of all the inhabitants of Jannat

عن ابى سعيد و أبي هريرة ﷺ أن رسول الله ﷺ قال : ينادي مناد إن لكم أن تصحوا فلا تسقموا أبدا و إن لكم أن تحيوا فلا تموتوا أبدا و إن لكم أن تشبوا فلا تهرموا أبدا و إن لكم أن تنعموا فلا تبأسوا أبدا الحديث – رواه مسلم (7156)

Abû Sa'îd and Abû Hurayrah ﷺ narrate that Rasûlullâh ﷺ said, "[When the people will enter Jannat], a caller will announce, 'Definitely, for you is life; you will never die. For you is good health; you will never become sick. For you is youth; you will never grow old. For you is luxury and comfort, you will never experience difficulty."[43]

Both the men and women of Jannat will remain young forever.

عن المقداد ﷺ أن رسول الله ﷺ قال : ما من أحد يموت سقطا و لا هرما و إنما الناس فيما بين ذلك ألا بعث ابن ثلاث و ثلاثين سنة فان كان من أهل الجنة كان على مسحة آدم و صورة يوسف و قلب أيوب - قال المنذري رحمه الله رواه البيهقي بإسناده حسن (الترغيب : 4 /501) و قال الهيثمي رحمه الله رواه الطبراني بإسنادين أحدهما حسن (المجمع : 10/ 334) و قال البوصيري رحمه الله رواه ابو يعلى والبيهقي باسناد حسن (إتحاف الخيرة المهرة :10/ 520 – مكتبة الرشد رياض)

Miqdâd ﷺ narrates that Rasûlullâh ﷺ said, "Every person who dies as a result of miscarriage or of old age or of middle age will be resurrected at the age of 33. If he/she is from the people of Jannat, then he/she will have the form of Adam ﷺ, the appearance of Yusuf ﷺ, and the heart of Ayyûb ﷺ."[44]

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[43] (Sahîh Muslim)

[44] (Abû Ya'lâ, Bayhaqî)

The people of Jannat will never grow old and will remain permanently at the age of 33. The wisdom behind this age is that a person is at the height of his physical strength and his body parts are fully developed. Therefore, he/she can experience maximum pleasure from the bounties of Jannat.

عن انس ﷺ أن رسول الله ﷺ قال :أتيت بالبراق فذكر الحديث إلى أن قال فإذا أنا بيوسف و إذا هو قد أعطي شطر الحسن - رواه مسلم (411)

Anas ﷺ narrates that Rasûlullâh ﷺ said, "I came to Yusuf ﷺ and he was given half of all beauty."[45]

By combining these two hadîth, we can conclude that each man and woman of Jannat will have the beauty of half the people of this world. This will be the minimum beauty of the people of Jannat, as they will always be increasing in beauty.

A'tâ Salamî ﷺ said to Mâlik bin Dinâr ﷺ, "Definitely, there is a particular hûr in Jannat upon whose beauty the people of Jannat boast and brag. If Allâh ﷻ had not allowed death for the people of Jannat, they would die because of her beauty."[46]

Hakîm ﷺ met another person and asked him, "Do you have any desire for the hûrs?" He said, "No." Hakîm ﷺ then told him, "Desire them, because the light on their faces is from the light of Allâh." The man fell unconscious and was taken to his home. The narrator of the incident adds that we visited to this person for one month after this incident [to console him during his sickness].[47]

[45] (Sahîh Muslim)
[46] (Hâdiyul Arwâh pg. 277)
[47] (Hâdiyul Arwâh pg. 277

Ibn Abî Dunyâ ﷺ relates that Yazîd Ar-Raqâshi ﷺ said, "I have heard that a light will shine in Jannat, and every part of Jannat will start shining because of this light. Someone will ask, 'Where did this light come from?' It will be said to him, 'One hûr smiled at her husband.' The narrator Sâlih ﷺ says," A man from the corner of the gathering started screaming and continued to scream until he died."[48]

The beautiful faces of the women of Jannat

Allâh ﷻ says,

فيهن خيرت حسان فباي آلاء ربكما تكذبان

"In these gardens there will be women with good character and beautiful faces. Then which of the bounties of your Lord will you both [man and Jinn] deny?"[49]

A human being has his own understanding of beauty which is confined to his limited and deficient knowledge. Allâh ﷻ - in his infinite knowledge and wisdom - has described these women as beautiful, so we can imagine how beautiful these women must be!

[48] (Hâdiyul Arwâh pg. 277)
[49] (55:70)

Chapter 7: A continuous increase in the beauty of Jannat

عن انس ﷺ أن رسول الله ﷺ قال: إن في الجنة سوقا يأتونها كل جمعة فتهب ريح الشمال فتحثو في وجوههم و ثيابهم فيزدادون حسنا و جمالا فيرجعون إلى أهليهم و قد ازدادوا حسنا و جمالا فيقول لهم أهلوهم والله لقد ازددتم حسنا و جمالا فيقولون و أنتم والله لقد ازددتم بعدنا حسنا و **جمالا** – رواه مسلم (7146)

Anas ﷺ narrates that Rasûlullâh ﷺ said, "Definitely, the inhabitants of Jannat will visit a market every Friday. A northerly wind will blow and it will spread [goodness] upon their faces and clothes, causing them to increase in beauty. They will then return to their wives after having become more beautiful than they were before. Their wives will say to them, 'We swear by Allâh, you have definitely increased in beauty.' They will also say to their wives, 'We swear by Allâh, you have also increased in beauty.'[50]

ان ابا هريرة ﷺ قال لسعيد بن المسيب أسأل الله أن يجمع بيني و بينك في سوق الجنة فذكر الحديث إلى أن قال : قال فبينما هم على ذاك غشيتهم سحابة من فوقهم فأمطرت عليهم طيبا لم يجدوا شيا مثل ريحه قط قال ثم يقول ربنا عز و جل قوموا إلى ما أعددت لكم من الكرامة فخذوا ما اشتهيتم قال فيجدون سوقا قد حفت به الملائكة فيه ما لم تنظر العيون إلى مثله و لم تسمع الآذان و لم يخطر على القلوب قال فيحمل لنا ما اشتهينا ليس يباع و لا يشترى و في ذلك السوق يلقى أهل الجنة بعضهم بعضا قال فيقبل الرجل ذو المنزلة المرتفعة فيلقى من هو دونه و ما فيهم دني فيروعه ما يرى عليه من اللباس و الهيئة فما ينقضي آخر حديثه حتى يتمثل عليه أحسن منه و ذلك لإنه لا ينبغي لأحد أن يحزن فيها قال ثم ننصرف إلى منازلنا فيتلقانا أزواجنا فيقلن مرحبا و أهلا لقد جأت و أن بك من الجمال و الطيب افضل مما فارقتنا عليه فيقول إنا جالسنا اليوم ربنا الجبار عز و جل و

[50] (Sahîh Muslim)

بحقنا أن ننقلب بمثل ما انقلبنا – رواه الترمذي وابن أبي الدنيا و قال الترمذي رحمه الله غريب لا يعرف إلا من هذا الوجه (الترمذي بتحقيق احمد شاكر :686/4 –المكتبة الفيصلية مكة) و صححه ابن حبان رحمه الله (الاحسان :9 /264) و قال المنذري رحمه الله عبد الرحمن هو كاتب الأوزاعي مختلف فيه كما سيأتي و بقية رواة الإسناد ثقات و قد رواه ابن أبي الدنيا عن هقل بن زياد كاتب الأوزاعي و اسمه محمد و قيل عبد الله و هو ثقة ثبت احتج به مسلم و غيره ثم قال في آخر الكتاب عبد الرحمن هو كاتب الأوزاعي ضعفه دحيم و قال النسائي ليس بالقوي و وثقه احمد و ابو حاتم (الترغيب :4 /541)

Abû Hurayrah ﷺ said to Saîd ibn Musayyab, "I ask Allâh that he joins me and you in the market of Jannat. . . They will be enjoying themselves in Allâh's company when suddenly a cloud will come over them and rain upon them a perfume which they will have never smelt before. Then our Lord will say to them, ' Rise to the honour which I have prepared for you and take whatever you desire.' They will find a market surrounded by angels. In this marketplace, there will be what no eye has seen, no ear has heard, and no heart has imagined. They will take whatever they desire without any buying or selling. The people of Jannat will meet each other in this market. A person with a good appearance will come before one who is less beautiful than him – no one will have a bad appearance. The second person will like the clothes and appearance of the first person, and before they finish speaking, his appearance will become better than the first person This is because it is not appropriate for anyone to be unhappy in Jannat. Then we will return to our houses and our wives will receive us saying, 'Welcome. Definitely, you have come to us adorned with more beauty and perfume than before.' The dweller of Jannat will say, 'Today we were in the company of our Lord, so it is rightful that we return in such a [good] condition.'"[51]

[51] (Tirmidhî, Ibn Abî Dunyâ)

عن ابن مسعود ﷺ عن النبي ﷺ : فينطلق أمامه حتى يفتح له القصر قال و هو من درة مجوفة سقائفها و أبوابها و أغلاقها و مفاتيحها منها تستقبله جوهرة خضراء مبطنة بحمراء فيها سبعون باب كل باب يفضي إلى جوهرة خضراء مبطنة كل جوهرة تفضي إلى جوهرة على غير لون الأخرى في كل جوهرة سرر و أزواج و ووصائف أدناهن حوراء عيناء عليها سبعون حلة يرى مخ ساقها من وراء حللها كبدها مرآته و كبده مرآتها إذا أعرض عنها اعراضة ازدادت في عينه سبعين ضعف فيقال له اشرف فيشرف فيقال له ملكك مسيرة مائة عام ينفذه بصرك قال قال عمر ألا تسمع ما يحدثنا ابن أم عبد يا كعب عن أدنى أهل الجنة منزلا فكيف اعلاهم قال يا امير المؤمنين ما لا عين رأت و لا أذن سمعت ان الله جل ذكره خلق دارا جعل فيها ما شاء من الأزواج و الثمرات و الأشربة ثم أطبقها فلم يرها أحد من خلقه لا جبريل و لا غيره من الملائكة – رواه ابن أبي الدنيا و الطبراني و الحاكم هكذا عن ابن مسعود مرفوعا و آخره من قوله الإن الله جل ذكره خلق دارا إلى آخره موقوف على كعب و قال الحاكم رحمه الله صحيح الإسناد (المستدرك على الصحيحين : 4/ 589 دار المعرفة بيروت) و قال المنذري رحمه الله أحد طرق الطبراني صحيح (الترغيب : 4 / 503) و قال الهيثمي رحمه الله رجاله رجال الصحيح غير أبي خالد الدالاني و هو ثقة (المجمع :10 / 342)

Abdullah Ibn Masû'd ﷺ narrates that Rasûlullâh ﷺ said, "[The person in the lowest level in Jannat] will go forward until the palace is opened for him. He will be in a hollow pearl and the roofs, doors, locks, and keys will also be made from pearl. This palace will face a [large] green jewel will red lining in which there will be 70 doors. Every door will lead to another green jewel with an inner lining. Every jewel will lead to another jewel with a different colour. In every jewel there will be thrones, wives, and female slaves. The lowest wife from amongst his wives will be a hûr with large and lovely eyes. She will be wearing 70 layers of clothes through which the marrow of her leg can be seen. Her inside will be a reflection of him and his inside will be a reflection of her. (There will be complete harmony between them and their hearts will be united in love) When he turns

away from her, she will seem 70 times more beautiful to him. It will be said to him, 'Look' and he will look. Then it will be said to him, 'Your kingdom is the distance of one hundred years which the eye can see." Ibn Masû'd ﷺ says that Umar ﷺ said, " O Ka'b, didn't you listen to what Ibn Masû'd ﷺ said regarding the lowest level of Jannat.? [If the lowest level is such], then how will the highest level of Jannat be?' Ka'b ﷺ answered, "That which no eye has seen and no ear has heard. I have heard that Allâh has created a house and placed in it as many wives, fruits, and drinks as He willed. Then he sealed it shut so no one can see it; not even the angels."[52]

ان عبد الله بن مسعود ﷺ حدث عمر بن الخطاب ﷺ هذا الحديث فقال : إذا حشر الناس فذكر الحديث إلى أن قال فيفتح له باب من الجنة فيقول يا رب أدخلني هذا الباب فيقول عبدي لعلي إذا أدخلتك تسألني غيره فيقول وعزتك و جلالك إن أدخلتني لا أسألك غيره قال فيدخله فبينما هو معجب بما هو فيه إذ فتح له باب آخر فيستحقر في عينه الذي هو فيه فيقول يا رب أدخلني هذا فيقول أولم تزعم انك لا تسألني غيره فيقول و عزتك و جلالك إن أدخلتني لا أسألك غيره قال فيدخله حتى يدخله أربع أبواب كلها يسألها ثم يستقبله رجل مثل النور فإذا رآه هوى يسجد له فيقول ما شأنك ؟ فيقول ألست ربي فيقول إنما قهرمان لك في الجنة ألف قهرمان على ألف قصر بين كل قصرين مسيرة السنة يرى أقصاها كما يرى أدناها ثم يفتح له باب من زمردة خضراء فيها سبعون بابا في كل باب منها أبواب و أزواج و سرر و مناصف فيقعد مع زوجته فتناوله الكأس فتقول لأنت منذ ناولتك الكأس أحسن منك قبل ذلك بسبعين ضعفا و يقول لها لأنت منذ ناولتيني الكأس أحسن منك قبل ذلك بسبعين ضعفا و عليها حلة ألوانها شتى يرى مخ ساقها الحديث – رواه إسحاق بن راهويه و قال الحافظ ابن حجر رحمه الله هذا إسناد صحيح متصل و رجاله ثقات (المطالب العالية :10 /47 – المكتبة المكية مكة) و قال البوصيري رحمه الله إسناده صحيح (إتحاف الخيرة المهرة : 10/ 341)

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[52] (Ibn Abî Dunyâ, Tabrâni, Hâkim)

Abdullah Ibn Masûd ﷺ narrated this hadîth to U'mar ibn Al-Khattab ﷺ, "A door of Jannat will be opened for [the last person to enter Jannat], and he will say, 'O my Lord, enter me into this door.' Allâh will tell him, 'O My slave, it is possible that if I enter you through this door, you will ask Me for something else.' He will reply,' I take the oath of Your majesty and grandeur that I will not ask You for anything else if You enter me in this door.' He will enter this door and while he is amazed with what is in this first door, another door will be opened. The contents of the first door will seem trivial to him and he will ask Allâh again, 'O my Lord, enter me through this door.' Allâh will tell him, 'Didn't you say that you will not ask Me for anything else?' The person will say, 'I take the oath of Your majesty and grandeur that I will not ask You for anything else.' In this way, he will enter four more doors; each time asking to be entered into the new door. Then, he will be greeted by a person who is radiating with light. Upon seeing him, the dweller of Jannat will fall in prostration before him. The person with light radiating from him will ask the person, 'What is the matter with you?' He will answer, 'Are you not my Lord?" The person radiating with light will say, 'I am just one servant out of your thousand servants who oversee your one thousand palaces.' Between each palace is the distance of one year and he will be able to see the farthest palace just as he can see the closest palace. Then, a door made of green emerald will be opened for him in which there are 70 doors. In each door there will be wives, cushions, and servants. He will then sit with his wife and she will give him a cup [of wine]. She will say to him, 'You have increased in beauty 70 times from the time I gave you this cup.' He will say to her, 'You have also increased in beauty 70 times from the time you gave me this cup.' She will be wearing 70 different pairs of

clothes through which the marrow of her leg can be seen."[53]

Chapter 8: The beautiful voices and singing of the maidens of Jannat

عن ابن عمر ﷺ قال : قال رسول الله ﷺ : إن أزواج أهل الجنة ليغنين أزواجهن بأحسن أصوات ما سمعها أحد قط و إن مما يغنين به : نحن الخيرات الحسان أزواج قوم كرام ينظرون بقرة أعيان و إن مما يغنين به نحن الخالدات فلا نمتنه و نحن الآمنات فلا نخفنه و نحن المقيمات فلا نظعنه – رواه الطبراني في الأوسط و الصغير و قال المنذري رحمه الله رواتهما رواة الصحيح (الترغيب : 4 / 538) و قال الهيثمي رحمه الله رجاله رجال الصحيح (المجمع : 10 / 419)

Ibn U'mar ﷺ narrates that Rasûlullâh ﷺ said, "Definitely, the wives of the people of Jannat will sing for their husbands with the most beautiful voices that anybody has ever heard. One of their songs will be, 'We are the women with good character and beautiful faces. We are the wives of noble husbands who look at us with the coolness of their eyes.' Another song will be, 'We are the immortal women; we will never die. We are the women full of security; we will never get scared. We are the women who will always remain forever, we will never leave.'"[54]

عن انس ﷺ قال : قال رسول الله ﷺ : إن الحور في الجنة يغنين يقلن نحن الحور الحسان هدينا لأزواج كرام – روا الطبراني في الكبير والأوسط و الصغير و البيهقي و ابن أبي الدنيا و قال الهيثمي رحمه الله رجال الأوسط وثقو (المجمع : 10 /419) و قال البوصيري رحمه الله حديث ابن عمر في الأوسط و الصغير رواتهما رواة الصحيح (إتحاف الخيرة المهرة : (477/10

[53] (Ishâq bin Rahway)
[54] (Tabrâni)

Anas ﷺ narrates that Rasûlullâh ﷺ said, "The hûrs of Jannat will sing, 'We are beautiful women who have been given to honorable husbands.'"[55]

عن أبي امامة الباهلي ﷺ قال : قال رسول الله صلى الله عليه و سلم : ما من عبد يدخل الجنة إلا و يجلس عند رأسه و عند رجليه ثنتان من الحور العين تغنيانه بأحسن صوت سمعه الإنس و الجن و ليس بمزامير الشيطان و لكن بتحميد الله و في رواية بتمجيد الله و تقديس الله – رواه الطبراني و قال العراقي رحمه الله إسناده حسن (إتحاف السادة المتقين : 10 / 547)

Abû Umâmah ﷺ narrates that Rasûlullâh ﷺ said, "Every slave [of Allâh] who enters Jannat will have two hûrs sitting by his feet. They will sing with the most beautiful voices that humans and jinn have ever heard. Their singing will not include musical instruments from shaytân, but it will comprise of hymns of praise and glory for Allâh."[56]

[55] (Tabrâni)

[56] (Tabrâni)

Chapter 9: The perfect and most loving wives

A wife who is a perfect match

Allâh ﷻ says,

كذلك و زوجنهم بحور عين

"And so it will be, and we will join them with the hûrs."[57]

Ibn Qayyim ﷺ mentions that the contract of marriage between the believers and the hûrs is not meant in the verse. Rather, the meaning is that Allâh ﷻ will make the women of Jannat perfect pairs and partners for their husbands just as one shoe is made to be a pair for the other.[58]

The hûrs' eagerness and desire to meet their husbands

عن علي بن أبي طالب ﷺ في قول الله عز و جل و سيق الذين اتقو ربهم إلى الجنة زمرا فذكر الحديث إلى أن قال : و تتلقاهم الملائكة على باب الجنة سلام عليكم طبتم فادخلوها خالدين و تتلقاهم الولدان كاللؤلؤ المكنون و كاللؤلؤ المنثور يخبرونهم بما أعد الله لهم يطوفون بهم كما يطيف ولدان أهل الدنيا بالحميم يجيئ الفتية يقولون ابشر اعد الله لك كذا و اعد لك كذا ثم يذهب الغلام منهم إلى الزوجة من أزواجهم فيقول قد جاء فلان باسمه الذي يدعى به في الدنيا فيستخفها الفرح حتى تقوم على أسكفة بابها فتقول أنت رأيته – قال البوصيري رحمه الله رواه ابن إسحاق بأسناد صحيح و حكمه حكم المرفوع إذ ليس للرأي فيه مجال (إتحاف الخيرة المهرة (464/10

Ali ﷺ narrates, "The angels will greet the dweller of Jannat on the door of Jannat and will say, "Peace be upon you. You have done well, so enter Jannat in which you will reside forever."[59] Young boys will also greet

[57] (44:54)
[58] (Hâdiyul Arwâh pg. 260)
[59] (39-73)

them who will be like preserved pearls and scattered pearls. They will inform the dweller of Jannat of what Allâh has prepared for him and will go around serving him as friends would tend to each other in this world. One young boy will say to the dweller of Jannat, 'Be happy, because Allâh has prepared for you this-and-this.' Then the boy will go to one wife from amongst the person's wives and tell her that your husband so-and-so has arrived (using the same name which he had in this world). She will be overtaken by joy and will stand on the doorstep saying, 'Did you really see him?'"[60]

عن أبي سعيد ؓ أن رسول الله قال :أن أدنى أهل الجنة منزلة رجل فذكر الحديث إلى أن قال: ثم يدخل بيته فتدخل عليه زوجتاه من الحور العين فتقولان ألحمد لله أحياك لنا و أحيانا لك قال فيقول ما أعطي أحد مثل ما أعطيت – رواه مسلم (464)

Abû Sa'îd ؓ narrates that Rasûlullâh ﷺ said, "Then, he will enter his house and his two wives from the hûrs will come to him. They will say, 'All praise is for Allâh who has created you for us and has created us for you.' He will say,' No one has received what I have received."[61]

Women who will desire and love only their husbands

Allâh ﷻ says,

و عندهم قصرت الطرف اتراب

“And they will have by them chaste women who will restrain their glances [on their husbands only] and will be of equal age.”[62]

Allâh ﷻ has made these women devoted and loving to their husbands only. They will not desire anyone else

[60] (Ibn Ishâq)

[61] (Sahîh Muslim)

[62] (38:52)

and will not even raise their eyes to look at anyone else besides their husbands. Another interpretation of this verse is that these women will be so beautiful that they will keep their husband's glances fixed on them only. The women of Jannat will also have the same age as their husbands so that they can relate to each other better and have a perfect relationship.[63]

The love and attachment of the hûrs to their husbands

عن معاذ بن جبل ؓ قال : قال رسول الله ﷺ : لا تؤذي امرأة زوجها في الدنيا إلا قال زوجته من الحور العين لا تؤذيه قاتلك الله إنما هو عندك دخيل يوشك أن يفارقك إلينا – روا الترمذي و قال رحمه الله حديث حسن (الترمذي : 3/ 407) و أخرجه الذهبي من طريق أبي داؤد و قال رحمه الله إسناده صحيح متصل (سير اعلام النبلاء : 4 / 47 – مؤسس الرسالة بيروت)

Muâdh ؓ narrates that Rasûlullâh ﷺ said, “If any woman troubles her husband in the world, his wife from among the hûrs says to her, ‘Don’t bother him, what is wrong with you! He is only a temporary guest by you, and he will soon leave you and come to us.’”[64]

[63] (Rûhul Mâni 13/220)

[64] (Tirmidhî, Abû Dawûd)

Chapter 10: The number of wives

How many wives will a person have in Jannat?

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ :إن أدنى الجنة منزلة من له سبع درجات و هو على السادسة و فوقه السابعة و إن له لثلاثمائة خادم يغدى عليه و يراح كل يوم بثلاثمائة صحفة و لا أعلمه إلا قال من ذهب في كل صحفة لون ليس في الأخرى و انه ليلذ آخرها كما يلذ أولها و من الأشربة ثلاثمائة إناء في كل إناء شراب ليس في الآخر و إنه ليلذ آخره كما يلذ أوله و إنه ليقول أي رب لو أذنت لي أطعمت أهل الدنيا و سقيتهم لم ينقص ذلك مما عندي شيئ و إن له من الحور العين لاثنتين و سبعين زوجة وزاد في رواية سوى أزواجه من الدنيا و إن الواحدة منهن لتأخذ قدر ميل من الأرض –رواه أحمد و قال الهيثمي رحمه الله رجاله ثقات على ضعف في بعض (المجمع : 10 / 400) و قال البوصيري رحمه الله رواه أبو يعلى و احمد و رواته ثقات (إتحاف الخيرة المهرة : 10/ 484)

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said, "The person in the lowest level of Jannat will have seven stories and he will be on the sixth story below the seventh. He will also 300 servants who will bring him 300 plates of food in the morning and evening. The plates will be made of gold and silver, and every plate will have a type of food different from the other. He will enjoy the taste of the last plate just as he enjoyed the first. The servants will also bring him 300 glasses and each glass will have a type of drink not found in the other. He will enjoy the last glass of drink just as he enjoyed the first. He will ask Allâh, 'O my Lord, if you permit me to feed and give drink to all the people of the world, this would not decrease my kingdom in the least bit.' The person of Jannat will also have 72 wives from the hûrs besides his wives from the world, and one of them will have the width of one mile."[65]

[65] (Ahmad, Abû Ya'lâ)

The inhabitants of Jannat will be enlarged in size in order to gain maximum pleasure from the luxuries of Jannat. This hadîth also proves that one's wife in this world will remain his wife in the hereafter.

عن عبد الرحمن بن سابط ﷺ قال : إن الرجل من أهل الجنة ليزوج خمسمائة حوراء و أربعة آلاف بكر و ثمانية آلاف ثيب يعانق كل واحدة منهن مقدار عمره في الدنيا – رواه البيهقى رحمه الله موقوفا عليه و صححه (البدور : 563)

Abdur Rahmân bin Sâbit ﷺ said, "Definitely, a person in Jannat will marry 500 hûrs, 4,000 virgins, and 8,000 previously married women. He will have sexual intercourse with each one for as long as he lived in this world."[66]

عن أبي سعيد ﷺ قال : قال رسول الله ﷺ قال: إن أدنى أهل الجنة منزلة الذي له ثمانون ألف خادم و اثنتان و سبعون زوجة و ينصب له قبة من لؤلؤ و زبرجد و ياقوت كما بين الجابية و صنعاء - رواه الترمذي رحمه الله و ضعفه برشدين بن سعد (الترمذي: 695/4) و لكن تابعه ابن وهب كما ذكره المنذري رحمه الله (الترغيب :509/4) و أما نسخة دراج عن أبي الهيثم عن أبي سعيد الخدري فقد قال الحاكم رحمه الله هذه ترجمة للمصريين لم يختلفوا في صحتها و صدق رواتها (المستدرك : 212/1) و احتج بها ابن خزيمة في صحيحه و كذلك ابن حبان و كذلك صحح الترمذي و حسن عدة أحاديث بهذا النسخة و كذلك الحافظ في الفتح و الامالي المطلقة و الحافظ العراقي في تخريج الاحياء

Abu Saî'd ﷺ narrates that Rasûlulah ﷺ said, "The person who will be in the lowest level of Jannat will have 80,000 servants and 72 wives. A palace made of pearls, emeralds, and rubies will be raised for him [whose length and width] will be the distance between Al-Jâbiyah (A city in Syria) and Sanâ' (A city in Yemen)."[67]

[66] (Bayhaqî)

[67] (Tirmidhî, Ibn Hibbân)

The distance between these two cities is approximately 2,150 kilometres. Thus, we can imagine how great and big this palace will be!

The ahâdith mention different amounts of wives for each person in Jannat. In Sahîh Bukhâri it is mentioned, "Every person will have two wives." However, there is no contradiction between this hâdith and other ahâdîth which state a person will have more than two wives. Hâfiz ibn Hajar ﷺ mentions that one interpretation of this hadîth is that two is the minimum number of wives a person will have. Another interpretation is that the number two is also used in the Arabic language for a large quantity and greatness of something. Thus, the meaning here is not to fix an exact amount and limit for the number of wives a person will have.[68] Mullâ Ali Qâri ﷺ says that the best interpretation is that the two wives mentioned in this hadîth refer to the women of this world and each person will have a minimum of 72 wives; 70 from the hûrs and 2 from the humans.[69]

Where will a believer live with all his wives?

عن ابى موسى ﷺ أن النبي ﷺ قال : إن للمؤمن في الجنة لخيمة من لؤلؤ واحدة مجوفة طولها في السماء ستون ميلا للمؤمن فيها أهلون يطوف عليهم المؤمن فلا يرى بعضهم بعضا – متفق عليه /البخاري (3243) ، مسلم (7158)

Abû Mûsâ ﷺ narrates that Rasûlullâh ﷺ said, "Definitely, in Jannat there will be a mansion made from a hollow pearl whose height in the sky is 60 miles (111 kilometers). The believer will have wives in this mansion and he will go to them. These wives will not see each other."[70]

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[68] (Fathul Bârî 6/325 – Darul Ma'rifah, Beirut)

[69] (Mirqât 9/600)

[70] (Sahîh Bukhâri, Sahîh Muslim)

Chapter 11: How to gain more wives in Jannat

Controlling one's anger

عن معاذ بن انس ﷺ أن النبي ﷺ قال : من كظم غيظا و هو قادر على أن ينفذه دعاه الله سبحانه و تعالى على رؤوس الخلائق يوم القيامة حتى يخيره من الحور العين ما شاء – رواه ابو داود و الترمذي و قال رحمه الله حديث حسن غريب (الترمذي :4 /372)

Mu'adh bin Anas ﷺ narrates that Rasûlullâh ﷺ said, "He who swallows his anger despite being able to express it, Allâh will call him in front of the entire creation and allow him to choose whichever hûr he desires."[71]

Good deeds

Imam Râzî ﷺ mentions that Allâh ﷻ will give a believer as many wives as Allâh ﷻ desires for every good deed that the believer does.[72] The exact number of wives for each person will vary according to a person's obedience to Allâh ﷻ and his level in Jannat. Thus, we should try to do as many good deeds in this world in order to enter Jannat and thereafter gain as many wives as possible.

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[71] (Abû Dâwûd, Tirmidhî)

[72] (Tafsîr Razi 15/168 – Darul Fikr, Beirut)

Chapter 12: Intimate Relations in Jannat

Loving nature of the women of Jannat and their skillfulness in sexual intercourse

Allâh ﷻ describes the women of Jannat as,

عربا اترابا

"Loving in nature and equal in age."[73]

Some scholars have translated the word u'rub in two ways. One interpretation is that they have intense love for their husbands and the other interpretation is that they are skillful at having sex with their husbands.[74]

Sexual intercourse only with virgins

Allâh ﷻ says,

لم يطمثهن انس قبلهم و لا جان فباي آلاء ربكما تكذبان

"No human or jinn has touched [these women] before. Then which bounty of your Lord will you both [humans and jinns] deny?"[75]

The reason for these women being virgins is because a person generally derives more pleasure in having sexual intercourse with them. As mentioned above, Allâh ﷻ will also make all the human women into virgins in Jannat. Imam Râzî ؒ also says in the commentary of this verse that Allâh ﷻ mentions sexual intercourse of the world with indirect words. However, in this verse he has

[73] (56:39)

[74] (Hâdiyul Arwâh pg. 266)

[75] (55-74)

mentioned the sexual intercourse of the hereafter in clear and direct words. The objective of this is to show that sexual intercourse in this world is not free of faults and is not perfect, whereas sexual intercourse in the hereafter will be perfect and free of all faults.[76]

عن أبي هريرة ﷺ عنه قال : قيل يا رسو ل الله انفضي إلى نساءنا في الجنة كما نفضي إليهن في الدنيا ؟ قال والذي نفسي بيده إن الرجل ليفضي في الغداة الواحدة إلى مائة عذراء – رواه ابو يعلى و البزار و االبيهقي و قال عبد الواحد المقدسي رحمه الله و رجال هذا الحديث عندي على شرط الصحيح (حادي الارواح : 300) و قال الهيثمي رحمه الله رجال الطبراني رجال الصحيح غير محمد بن ثواب و هو ثقة (المجمع : 10 / 417) و قال الحافظ ابن حجر رحمه الله صحيح (مختصر زوائد مسند بزار :2 /485)

Abû Hurayrah ؓ narrates that Rasûlullâh ﷺ was asked, "Will we have sexual intercourse with our wives in Jannat?" He answered, "A person will have sexual intercourse with 100 virgins in one morning."[77]

He will find his wife a virgin every time he comes to her

عن أبي هريرة ؓ قال: سئل رسول الله ﷺ أنطأ في الجنة قال: والذي نفسي بيده دحما دحما فإذا قام عنها رجعت مطهرة بكرا – صححه ابن حبان رحمه الله (الاحسان :9 /246)

Abû Hurayrah ؓ narrates that Rasûlullâh ﷺ was asked, "Will we have sexual intercourse in Jannat?" He answered, "By the oath of that being in whose hands my life is, yes. [Sexual intercourse will be with] hard pushes. When one of us completes the task of intercourse with his wife, she will once again become a virgin and a pure woman."[78]

[76] (Tafsîr Razi 15/130)

[77] (Abû Ya'lâ, Bayhaqi, Tabrânî, Bazâr)

[78] (Ibn Hibbân)

Complete satisfaction of sexual desire

عن محمد بن كعب القرظي عن رجل من الأنصار عن أبي هريرة ؓ قال : حدثنا رسول الله ﷺ و هو في طائفة من أصحابه فذكر الحديث بطوله إلى أن قال : و الذي بعثني بالحق ما أنتم في الدنيا بأعرف بأزواجكم و مساكنكم من أهل الجنة بأزواجهم و مساكنهم فيدخل رجل منهم على ثنتين و سبعين زوجة مما ينشئ الله و ثنتين من ولد بني آدم لهما فضل على من انشأ الله لعبادتهما الله في الدنيا يدخل على الأولى منهما في غرفة من ياقوتة على سرير من ذهب مكلل باللؤلؤ عليه سبعون زوجا من سندس و إستبرق ثم يضع يده بين كتفيها ثم ينظر إلى يده من صدرها من وراء ثيابها و جلدها و لحمها و انه لينظر إلى مخ ساقها كما ينظر أحدكم إلى السلك في قصبة الياقوت كبده لها مرآة و كبدها له مرآة فبينما هو عندها لا يملها و تمله و لا يأتيها مرة إلا وجدها عذراء ما يفتر ذكره و لا يشتكي قبلها فبينما هو كذلك إذ نودي أنا قد عرفنا انك لا تَمل و لا تُمل إلا انه لا مني و لا منية إلا أن لك أزواجا غيرها فيخرج فيأتيهن واحدة واحدة بعد كلما جاء واحدة قالت والله ما في الجنة شيئ أحسن منك و ما في الجنة شيئ أحب الي منك الحديث – أورد المنذري رحمه الله بلفظ "عن" و قال رواه ابو يعلى و البيهقي في آخر كتابه من رواية إسماعيل بن رافع بن أبي رافع انفرد به عن محمد بن يزيد بن أبي زياد عن محمد بن كعب و قال في آخر الكتاب إسماعيل بن رافع بن أبي رافع نزيل البصرة واه و مشاه بعضهم و قال الترمذي ضعفه بعض أهل العلم و سمعت محمدا يعني البخاري يقول هو ثقة مقارب الحديث (الترغيب : 4 / 534) و قال ابن كثير رحمه الله قال الحافظ بن موسي المديني رحمه الله بعد إيراده له بتمامه و هذا الحديث وإن كان في إسناده من تكلم فيه فعامة ما فيه يروي مفرق عن أسانيد ثقات (النهاية : 141 – دار الكتب العلمية بيروت)

Muhammed ibn Ka'b Al-Qurazi ؓ narrates from a person of the Ansâr (people of Madînah) that Rasûlullâh ﷺ said, "I take the oath of that Being who sent me with the truth, you are not more acquainted with your wives and houses than the people of Jannat. A person of Jannat will come to 72 wives which Allâh specially created in Jannat (hûrs) and 2 human wives. The human wives will have virtue over the [hûrs] because they worshipped Allâh in the world. He will come to the first of his wives in a room made of rubies. [They will be on a] bed made of gold which is adorned

with pearls. This bed will be made of 70 different types of silk. He will place his hand between her two shoulders and he will see his hand through her clothes, skin, and flesh. He will see the marrow of her leg just as a person can see the thread inside a ruby. His inside will be a reflection of her and her inside will be a reflection of him. He will be in this condition; he will not become bored of her and she will not become bored of him. Every time he comes to her, he will find her to be a virgin. His sexual organ will not tire and her sexual organ will also not experience any difficulty. [While he is in this condition], someone will announce, 'We have known that you will not get bored and you will not make her bored. Both the man and woman will not experience ejaculation of sperm. You will have other wives besides her.' He will go to the other wives one by one. Whenever he will go to a wife, she will say to him, "I swear by Allâh, there is nothing in Jannat more beloved to me than you."[79]

عن الهيثم الطائي و سليم بن عامر أن النبي ﷺ سؤل عن البضع في الجنة فقال : بقبل شهي و ذكر لا يمل و إن الرجل ليتكئ فيها المتكأ مقدار أربعين سنة لا يتحول عنه و لا يمله يأتيه ما اشتهت نفسه و لذت عينه – رواه لحرث بن أبي أسامة و ابن أبي حاتم و قال البوصيري رحمه الله له شاهد من حديث أبي سعيد و رواه ابن حبان في صحيحه (إتحاف الخيرة المهرة 10: /473) و قال السيوطي رحمه الله مرسل رجاله ثقات (البدور : 570) / قال الحافظ ابن حجر رحمه الله فان عرف من عادة التابعين انه لا يرسل إلا عن ثقة فذهب جمهور المحدثين إلى التوقف لبقاء الاحتمال و هو أحد قولي احمد و ثانيهما و هو قول المالكيين و الكوفيين أن يقبل مطلقا (نزهة النظر شرح نخبة الفكر : 41)

Haytham At-Tai and Salim bin A'mir relate that Rasûlullâh ﷺ was asked regarding sexual intercourse in Jannat. He said, "It will be with a powerful desire and a

[79] (Abû Ya'lâ)

penis which does not tire. Definitely, a person will have sex with a woman for 40 years. [During this time] he will not move away and nor will he tire. He will have sexual intercourse as much as his soul will desire and his eyes will find pleasure in." (Harth bin Abî Usâmah, Ibn Abî Hâtim) [80]

عن شفي بن ماتع أن رسول الله ﷺ قال : إن من نعيم أهل الجنة انهم يتزاورون على المطايا و النجب و انهم يؤتون في الجنة بخيل مسرجة ملجمة لا تروث و لا تبول فيركبونها حتى ينتهوا حيث شاء الله عز و جل فيأتيهم مثل السحابة فيها ما لا عين رأت و لا أذن سمعت فيقولون امطري علينا فما يزال المطر عليهم حتى ينتهي ذلك فوق أمانيهم ثم يبعث الله ريحا غير مؤذية فتنسف كثبانا من مسك عن أيمانهم و عن شمائلهم فيأخذون ذلك المسك في نواصي خيولهم و في معارفها و في رؤوسهم و لكل رجل منهم جمة على ما اشتهت نفسه فيتعلق ذلك المسك في تلك الجمام و في الخيل و فيما سوى ذلك من الثياب ثم يقبلون حتى ينتهوا إلى ما شاء الله فإذا المرأة تنادي بعض أولئك يا عبد الله أما لك فينا حاجة فيقول ما أنت و من أنت فتقول أنا زوجتك و حبك فيقول ما كنت علمت بمكانك فتقول المرأة أو ما تعلم أن الله تعالى قال فلا تعلم نفس ما أخفي لهم من قرة أعين جزاء بما كانوا يعملون فيقول بلى و ربي فلعله يشغله عنها بعد ذلك الموقف أربعين خريفا لا يلتفت و لا يعود و ما يشغله عنها إلا ما هو فيه من النعيم و الكرامة – رواه ابن أبي الدنيا من رواية إسماعيل بن عياش و أورده المنذري رحمه الله بلفظ "عن" (الترغيب : 543/4)

Shuffi ibn Mâti' narrates that Rasûlullâh ﷺ said, "Definitely, one of the bounties of Jannat is that the people of Jannat will visit one another on swift animals.

[80] Hâfiz bin Hajar ؒ says that if the Tabî' (Person who saw the Sahâbah) sometimes does not mention the final narrator of the hadîth, but it is known that he only narrates from those narrators who are reliable, then most scholars of hadîth along with Imâm Ahmed do not pass a judgement regarding this hadîth because of the possibility of it being acceptable and un-acceptable. However, such a narration (known as mursâl) is accepted un-conditionally according to the scholars of Kûfâ, the followers of the Mâlikî school of thought, and according to one view of Imâm Ahmad.

A horse will be brought to them with a saddle and reins. (It will be ready to ride). This horse will not excrete and nor will he urinate. They will ride this horse until they reach the place which Allâh desires. Then, they will come to a cloud which will contain is what no eye has seen and no ear has heard. The people of Jannat will ask this cloud to rain upon them [whatever they desire]. The cloud will continuously rain upon them [whatever they desire] until they receive that which they never imagined. Then, Allâh will send a gentle wind and it will spread mounds of musk on their right and left. They will apply this musk on the foreheads and necks of their horses. They will also apply this musk on their own heads. Each man will keep his hair as long as he desires. This musk will stick to their hair, horses, and the rest of their clothes. They will keep proceeding on their animals until they reach the place which Allâh desires. Then, suddenly a woman will call out to one of them, 'O slave of Allâh, don't you have any desire for us?' He will ask her, 'What are you and who are you?' She will reply, 'I am your wife and beloved.' He will say to her, 'I did not know about you.' She will answer, 'Didn't you know that Allâh said, "No person knows the joy which is hidden from them as a reward for their deeds."' He will say, 'Yes, I swear by my Lord.' Then, it is possible that he becomes preoccupied with her for 40 years [having sexual intercourse]. [During this time], he will not turn his attention elsewhere and will not leave. His only concern will be the pleasure and honour which he is enjoying."[81]

عن كثير بن مرة قال : إن من المزيد تمر السحابة بأهل الجنة فيقول ماذا تريدون أن أمطركم فلا يتمنون شيئا إلا مطروا قال يقول كثير لئن أشهدني

[81] (Ibn Abî Dunyâ)

الله ذلك لأقولن لها أمطرينا جواري مزينات – رواه ابن المبارك مرسلا (كتاب الزهد : 486 – دار الكتب العلمية بيروت) / قال السيوطي رحمه الله أو نحوه مما لا يمكن أن يأخذ إلا عن النبي و لا مدخل للرأي فيه و غيره موقوف قلت و كذا يقال في التابعي ألا أن المرفوع من جهته مرسل (تدريب الراوي :100)

Kathîr Ibn Murrah ﷺ says, "Amongst the 'extra' bounties of Jannat (referring to a verse of the Qurân which says, "And we have extra by Us [for the people of Jannat]") is a cloud which will come over the inhabitants of Jannat. The cloud will say to them, 'What do you wish that I rain upon you?' Whatever they wish for will be rained upon them." Kathîr ﷺ said, "If Allâh gives me the opportunity, I will definitely ask the cloud to rain for me beautiful women."[82] [83]

Increased ability for sexual intercourse

عن زيد بن أرقم ﷺ قال: جاء رجل من أهل الكتاب إلى النبي ﷺ فقال : يا ابا القاسم تزعم إن أهل الجنة يأكلون و يشربون قال نعم والذي نفس محمد بيده إن أحدهم ليعطى قوة مائة رجل في الأكل و الشرب و الجماع – رواه الترمذي و النسائي و أحمد و البزار و قال الترمذي رحمه الله صحيح غريب (الترمذي : 677/4) و قال المنذري رحمه الله رواة النسائي محتج بهم في الصحيح (الترغيب : 4 / 524) وقال الهيثمي رحمه الله رجال البزار و احمد رجال الصحيح غير ثمامة بن عقبة و هو ثقة (المجمع : 10 / 769) و قال الدمياطي رحمه الله رواه احمد و النسائي بإسناد صحيح (المتجر الرابح : 882) و قال العراقي رحمه الله رواه النسائي بإسناد صحيح (إتحاف السادة المتقين 10/ 540)

Zayd bin Arqam ﷺ reports that a Jew came to Rasûlullâh ﷺ and said, "O Abul Qâsim, you claim that

[82] (Ibn Abî Dunyâ)

[83] Hâfiz Suyûtî ﷺ says that the saying of a Tâbiî (A person who saw the Sahâbah) in such an topic which could not have been determined by a person's logic and deduction is equivalent to a hadîth which is directly from Rasûlullah ﷺ, except that it will be in a mursal in his right.

the people of Jannat will eat and drink." Rasûlullâh ﷺ said, "By the oath of that being in whose hands my life is, every person in Jannat will be given the power of 100 men in eating, drinking, and sexual intercourse."[84]

Since a person will have many wives in Jannat, Allâh ﷻ will increase the sexual power of the men of Jannat so that they can completely satisfy their desires.

[84] (Tirmidhî, Ahmad, Bazzâr, Nasaî)

Chapter 13: Will there be childbirth in Jannat?

عن أبي سعيد ؓ قال: قال رسول الله ﷺ : المؤمن اذا اشتهى الولد في الجنة كان حمله و وضعه و سنه في ساعة كما يشتهي — رواه الترمذي و قال رحمه الله هذا حديث حسن غريب (الترمذي :4 /695) و قال الضياء المقدسي رحمه الله و هذا عندي على شرط مسلم (صفة الجنة لابن كثير : 145) / قال ابن كثير رحمه الله ر و نقل عن جماعة من التابعين كطاوس و مجاهد و إبراهيم النخعي و غيرهم أن الجنة لا يولد فيها و هذا صحيح و ذلك أن جماعهم لا يقتضي ولدا كما هو الواقع في الدنيا فان الدنيا دار يراد منها بقاء النسل لتعمر و أما الجنة فالمراد بها بقاء اللذة و لهذا لا يكون في جماعهم مني يقطع لذة جماعهم و لكن إذا أحب أحدهم الولد وقع ذلك كما يريد قال الله تعالى لهم فيها ما يشاءون كذلك يجزى الله المتقين (صفة الجنة لابن كثير : 146)

Abû Sa'eed Khudrî ؓ narrates that Rasûlullâh ﷺ said, "When a believer desires a child in Jannat, the pregnancy, birth, and growth of the child [to the age of 33] will be take place instantly."[85]

The scholars have differed on whether or not there will be childbirth in Jannat. Ibn Kathîr ؒ says, "Tawûs, Mujâhid, and Ibrâhîm An-Nakhaî' hold the view that sexual intercourse will take place in Jannat without childbirth and this is correct. There will not be childbirth in Jannat because there will be no need for it. Childbirth is necessary in this world for the continuation of humanity, whereas in Jannat the objective is lasting pleasure. This is why there is no ejaculation of sperm during sexual intercourse in Jannat because it would end the pleasure. However, when the people of Jannat desire children, they will immediately receive children. This is because Allâh ﷻ has said, "They will have in Jannat whatever they desire. In this way Do We reward the people who carry out Our commands and refrain from evil"(16:31)

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[85] (Tirmidhî)

Chapter 14: A Shahîd (Martyr) and his special virtue with the maidens of Jannat

عن المقداد بن معدي كرب ؓ قال : قال رسول الله ﷺ : إن للشهيد عند الله ست خصال يغفر له عند أول دفعة من دمه و يرى مقعده في الجنة و يجار من عذاب القبر و يأمن من الفزع الأكبر و يوضع على رأسه تاج الوقار و الياقوت منه خير من الدنيا و ما فيها و يزوج ثنتان و سبعين زوجة من الحور العين و يشفع في سبعين إنسانا من أقاربه — رواه الترمذي و قال رحمه الله هذا حديث حسن صحيح غريب (الترمذي : 187/4) و رواه احمد و الطبراني بمعناه الا انهما زاد خصلة سابعة و يحلى حلة الايمان و قال المنذري رحمه الله إسناده حسن (الترغيب : 320/2) و قال الدمياطي رحمه الله إسناده حسن (المتجر : 512) و قال الهيثمي رحمه الله رجال احمد و الطبراني ثقات (المجمع : 293/5) و قال الحافظ ابن حجر رحمه الله رواه احمد و الطبراني و إسناده حسن (فتح الباري :6 /16)

Miqdâd ؓ narrates that Rasûlullâh ﷺ said, "A Shahîd will have 7 qualities when he reaches Allâh:

1. His sins will be forgiven upon the first drop of his blood, i.e. he will see his place in Jannat.
2. He will receive protection from the punishment of the grave.
3. He will be in security from the great fear, i.e. day of judgement.
4. A crown of honor will be placed on his head. One ruby from this crown is better than the world and all it contains.
5. He will marry 72 wives from the hûrs.
6. He will intercede on the behalf of 70 of his relatives.
7. He will be made to wear clothes of îmân (faith).[86]

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[86] (Tirmidhî, Ahmad, Tabrânî)

The hûrs eagerness to meet their martyred husbands

عن ابو هريرة ﷺ قال : ذكر الشهداء عند رسول الله ﷺ فقال : لا تجف الأرض من دم الشهيد حتى تبتدره زوجتاه كأنهما ظئران أضلتا و في رواية أظلتا فصيلهما من الأرض و في يد كل واحدة منهما حلة خير من الدنيا و ما فيها – اورده المنذري بلفظ "عن" (الترغيب :2 /322) و قال ابن النحاس الدمياطي رحمه الله رواه ابن أبي شيبة و ابن ماجه و هو أسناد حسن (مشارع الاشواق إلى مصارع العشاق :2 /746 – دار البشائر الإسلامية بيروت)

Abû Hurayrah ﷺ narrates that someone mentioned the martyrs by Rasûlullâh ﷺ and he said, "Before the ground can dry from the blood of the martyr, his two wives rush to him as if they are a breast-feeding camel who has found her lost child in an empty and barren land. Each woman will have a pair of clothes in her hand which will be better than the world and all it contains."[87]

This is an example to show that the love and excitement of the hûrs for their martyred husbands will be like that of a breast-feeding camel who has found her baby camel. Another interpretation is that the tenderness and compassion of the hûrs for their husbands will be like that of the mother-camel who - out of her love for her child – protects it from the sun in a barren land in which there is no shade.

A Shahîd will enjoy his wife in his grave

عن مجاهد عن يزيد بن شجرة و كان يزيد بن شجرة ﷺ ممن يصدق قوله فعله خطبنا فذكر الحديث إلى أن قال و كان يقول إذا صف الناس للصلوة و صفوا للقتال فتحت أبواب السماء و أبواب الجنة و غلقت أبواب النار و زين الحور العين واطلعن فإذا أقبل الرجل يقلن اللهم انصره و إذا أدبر احتجبن منه و قلن اللهم اغفر له فانهكوا وجوه القوم فدى لكم أبي و أمي و لا تخزوا الحور العين فإن أول قطرة تنضح من دمه تكفر كل شيء عمله

[87] (Ibn Abî Shaybah, Ibn Mâjah)

و ينزل إليه زوجتان من الحور العين يمسحان التراب عن وجهه و يقولان له قدانا لك و تقول فدانا لكما – رواه الطبراني و قال المنذري رحمه الله أحد طريقين جيدة صحيحة (الترغيب : 2 / 321) و قال الدمياطي رحمه الله رواه الطبراني بإسناد صحيح موقوفا (المتجر : 517) و قال الهيثمي رحمه الله رجال أحدهما رجال الصحيح (المجمع : 5 / 294) و قال ابن النحاس الدمياطي رحمه الله رواه ابن أبي شيبة موقوفا مختصرا بإسناد صحيح و كذلك رواه عبد الرزاق موقوفا بإسناد صحيح و رواه الطبراني من طريقين أحدهما صحيحة (مشارع الاشواق :2 / 743)

Mujâhid ﷺ narrates that Yazîd bin Shajarah ﷺ – one of those people whose actions agree with their speech – delivered a khutbah (sermon) and said, "When the people are arranged in rows for Salâh and when they are arranged in ranks for combat, the doors of Jannat opened and the doors of hellfire are locked. The hûrs beautify themselves and watch the battle. When a person heads towards the enemy, they make duâ' (invocation) to Allâh to help him. When a person runs away from the enemy, they conceal themselves from him and make duâ' to Allâh to forgive him and to destroy the enemy. The hûrs say to the fighters, 'May our parents be sacrificed for you, don't disgrace us.' The first drop which is spilled of the fighter's blood wipes out all his previous sins. His two wives from the hûrs come down to him and wipe the dirt from his face. They say to him, 'May we be sacrificed for you.' He says to them, "May I also be sacrificed for you."[88]

عن انس ﷺ أن رجلا أسود أتى النبي ﷺ فقال : يا رسول الله إني رجل اسود منتن الريح قبيح الوجه لا مال لي فان أنا قاتلت هؤلاء حتى اقتل فاين أنا ؟ قال في الجنة فقاتل حتى قتل فاتاه النبي ﷺ فقال قد بيض الله وجهك و طيب ريحك و أكثر مالك و قال لهذا أو لغيره لقد رأيت زوجته من الحور العين نازعته جبة له من صوف تدخل بينه و بين جبته رواه الحاكم و قال رحمه الله صحيح الإسناد و اقره الذهبي رحمه الله (المستدرك : 2 / 93)

[88] (Tabrâni)

Anas ؓ narrates that a black man came to Rasûlullâh ﷺ and said, "O Messenger of Allâh, I am a black man with bad body odour and an ugly face. I don't have any wealth. If I fight against these people until I am killed, where will I be? Rasûlullâh ﷺ said, "In Jannat." So he fought until he was killed. The Prophet ﷺ came to him and said, " Indeed Allâh has brightened your face, made a good smell emerge from your body, and has increased your wealth." The Prophet ﷺ said to him or to someone else, "Definitely I saw his wife from the hûrs take off his wool cloak and come between him and his cloak."[89]

عن ابن عمر ؓ أن النبي مر بخباء أعرابي و هو في أصحابه يريدون الغزو فرفع الأعرابي ناحية من الخباء فقال من القوم فقيل رسول الله ﷺ و أصحابه يريدون الغزو فقال هل من عرض الدنيا يصيبون ؟ قيل له نعم يصيبون الغنائم ثم تقسم بين المسلمين فعمد إلى بكر له فأعتقله و سار معهم فجعل يدنو ببكره إلى رسول الله و جعل أصحابه يذودون بكره عنه فقال رسول الله دعوا لي النجدي فوالذي نفسي بيده إنه لمن ملوك الجنة فلقوا العدو فاستشهد فأخبر بذلك النبي ﷺ فأتاه فقعد عند رأسه مستبشرا أو قال مسرورا يضحك ثم أعرض عنه فقلنا يا رسول الله رأيناك مستبشرا تضحك ثم أعرضت عنه فقال أما ما رأيتم من استبشاري أو قال سروري فلما رأيت من كرامة روحه على الله عز و جل و أما اعراضي عنه فإن زوجته من الحور العين الآن عند رأسه – رواه البيهقي و قال المنذري رحمه الله إسناده حسن (الترغيب : 2 / 273) و قال الدمياطي رحمه الله إسناده حسن (المتجر : 520) و قال ابن النحاس الدمياطي رحمه الله إسناده حسن (مشارع الاشواق :2 /767)

Ibn Umar ؓ narrates that Rasûlullâh ﷺ and his Companions once passed by a bedouin's tent on their way to a battle. The bedouin lifted the side of the tent and said, "Who are these people?" Someone told him, "Rasûlullâh ﷺ and his Companions are on their way to a

[89] (Hâkim)

battle." He then asked, "Are they acquiring wealth?" Someone told him, "Yes. They are acquiring booty and afterwards it is distributed among them." He immediately went to his young camel, tied a rope to its leg, and joined Rasûlullâh ﷺ and his Companions. He tried to bring his camel close to Rasûlullâh ﷺ, but the Companions prevented him. Rasûlullâh ﷺ thereafter said, "Allow the person from Najd to come closer to me, because - by the oath of Allâh - he is from the kings of Jannat." The bedouin then fought the enemy in the battle and was killed. The Prophet was informed about him and came to him. He sat by his head smiling happily, and then he turned away. We said, "O Messenger of Allâh. We saw you smiling happily, and then you turned away." He said, "I was happy because of the great honour of his soul to Allâh ﷻ, and I turned away because his wife from the hûrs is by him now."[90]

[90] (Bayhaqi)

Chapter 15: How to reach Jannat

The importance of praying for Jannat

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : ما استجار عبد من النار سبع مرات إلا قالت النار يا رب إن عبدك فلان استجار مني فاجره و لا سأل عبد الجنة سبع مرات إلا قالت الجنة يا رب إن عبدك فلان سألني فادخله الجنة – رواه ابو يعلى و قال المنذري رحمه الله إسناده على شرط البخاري و مسلم (الترغيب 4: 450/) و قال الدمياطي رحمه الله إسناده على شرط الصحيحين (المتجر :673) و قال ابن كثير رحمه الله ر على شرط مسلم (صفة الجنة لابن كثير : 184)

Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said, "When a person seeks refuge from Hell seven times, Hell says to Allâh, 'O my Lord, Your slave so-and-so sought refuge from me, so give him refuge.' When a person asks for Jannat seven times, Jannat says to Allâh, 'O my Lord, Your slave so-and-so asked for me, so enter him into Jannat.'"[91]

عن أبي صالح ذكوان عن بعض اصحاب النبي ﷺ قال : قال النبي ﷺ لرجل كيف تقول في الصلوة قال أتشهد و أقول اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْجَنَّةَ وَ اَعُوْذُ بِكَ مِنَ النَّارِ – قال النووي رحمه الله رواه ابو داؤد بإسناد صحيح (الأذكار :65 – دار العربي بيروت) و قال الحافظ ابن حجر رحمه الله صحيح (الفتوحات الرباني : 317/1 –دار احياء التراث العربي - بيروت) و قال البوصيري رحمه الله هذا إسناد صحيح رجاله ثقات (مصباح الزجاجة : 183 – دار الجنان بيروت)

Abû Sâlih Dhakwân narrates from one Sahabi that Rasûlullâh ﷺ asked a person, "How do you make duâ' in salâh?" He said, "I make tashahhud and I say, 'O

[91] (Abû Ya'lâ)

Allâh, I ask you for Jannat and I seek refuge with you from Hell.'"[92]

We should try to learn this simple duâ' and use it to ask for Jannat. There will be more blessing in this duâ because it narrated from a Sahâbî who recited in front of Rasûlullâh ﷺ.

The importance of working towards Jannat

No one from amongst us has a guarantee that he will reach Jannat. One hadîth in Sahîh Bukharî and Sahîh Muslim mentions that a person will do the actions of the people of Jannat until he is only a hand-span away from Jannat. Then, what is written for him will overtake him and he will do the actions of the people of Hell until he enters into hell. It is true that Allâh has guaranteed to eventually enter into Jannat anyone who recites the Kalimâh with sincerity, but no believer has a guarantee that he will leave this world in a state of îmân. Therefore, it is necessary for every believer to constantly work to please Allâh ﷻ in order to die with îmân.

Allâh ﷻ says,

و في ذلك فليتنافس المتنافسون

"And for this let all those strive who want to strive."[93]

Allâh ﷻ also says,

[92] (Abû Dâwûd)

[93] (83:26)

و سارعوا إلى مغفرة من ربكم و جنة عرضها السموت و الارض اعدت للمتقين

"And hasten towards forgiveness from Your Lord, and for a Jannat prepared for the pious, as wide as the heavens and the earth."[94]

Ibn Abî Dunyâ narrates from Sulaymân Ad-Dârânî that there was a youngster living in Irâq who used to worship Allâh in abundance. He went on a journey with his friend to Makkah, and he would perform Salâh when they would rest. When they would eat, he would fast. His friend put up with him until the journey ended and they were about to go their separate ways. Then, he said to him, "O my brother. Please tell me, why are you doing this?" He answered, "In my dream, I saw a palace from Jannat. There was a brick of gold and a brick of silver. Where the building finished, there was a balcony made of ruby and a balcony made of emerald. Between these two balconies was a hûr standing with her hair loose. She was wearing silver clothes which moved when she moved. She said, 'Work towards the pleasure of Allâh to reach me.' By Allâh, I am working towards the pleasure of Allâh to reach her and this is why you see me fasting and performing Salâh."[95]

Price of Jannat

Allâh says,

إن الله اشترى من المؤمنين انفسهم و اموالهم بان لهم الجنة يقاتلون في سبيل الله فيقتلون و يقتلون وعدا عليه حقا في التوراة و الانجيل و القرآن و من اوفي بعهده من

[94] (3:133)

[95] (Hâdiyul Arwâh 436)

الله فاستبشروا ببيعكم الذي بايعتم به و ذلك هو الفوز العظيم

"Definitely, Allâh has purchased the lives and wealth of the believers for the price of Jannat. They fight in the path of Allâh, so they kill the enemy or are killed. Allâh has made this promise with truth in the Torah, Gospel, and the Qurân. Who can be more true to his promise than Allâh? Be happy with the transaction which you have completed. This [transaction] is the true success."[96]

Allâh has made Jannat the price for the lives and wealth of the believers, i.e. Allâh is the buyer with Jannat as His price and we are the sellers of our lives and wealth. When we spend both in the path of Allâh, we will deserve this price.

Fulfilling one's desires in Jannat can be achieved only by controlling one's desires in this world

Allâh says,

ومن خاف مقام ربه و نهى النفس عن الهوى فان الجنة هي المأوى

"And Jannat will be the place of residence for that person who fears standing in front of his Lord and restrains himself from evil desires and lust."[97]

[96] (9:111)

[97] (79:40)

عن سهل بن سعد ﷺ قال : قال رسول الله ﷺ : من يضمن لي ما بين لحييه و ما بين رجليه اضمن له الجنة – **رواه البخاري (6474)**

Sahl bin Sa'd ﷺ narrates that Rasûlullâh ﷺ said, "He who guarantees me that he will protect his tongue and private parts (by protecting them from evil and fulfilling his desires lawfully), I will guarantee him Jannat."[98]

The great reward for controlling one's sexual desires in this world

عن ابن عباس رضي الله عنه قال : قال رسول الله : من عشق فعف فكتم فمات فهو شهيد – **قال السخاوي رحمه الله رواه الزبير بن بكار عن مجاهد مرفوعا بسند صحيح و ذكره ابن حزم في معرض الاحتجاج (تمييزالطيب من الخبيث : 187 – دار الكتب العلمية بيروت) و صححه الحافظ برهان الدين البقاعي رحمه الله في أسواق العشاق و صححه الحافظ علاء الدين المغلطاي رحمه الله في كتابه الواضح المبين في ذكر من استشهد من المحبين فقال سنده كالشمس لا مرية في صحته و لا لبس و إن كان جماعة من العلماء أعلوه بما ليس بعلة يرد به و حسنه العلامة الزرقاني رحمه الله في اختصاره للمقاصد الحسنة و صححه الزركشي رحمه الله في التذكرة و قال الحافظ احمد الغماري رحمه**

[98] (Sahîh Bukhâri)

الله فحديث الباب قد صححته (انظر درء الضعف عن حديث من عشق فعف للحافظ الغماري)

Ibn Abbâs ﷺ narrates that Rasûlullâh ﷺ said, "The person who falls in love, remains chaste, conceals this [from others], and dies is a shahîd."

Munâwi ﷺ explains that the love mentioned in the above hâdîth refers to a love with a woman with whom marriage is possible and it is such a severe love which affects all the body parts. Although this love could occur because of looking and hearing, this is not necessary because Allâh ﷻ can place this love in a person's heart without any apparent cause. The person who remains chaste despite being afflicted by this severe love and thereafter dies will receive the reward of a shahîd in the hereafter. The rank of a person who remains chaste is similar to the rank of a person who dies fighting in the path of Allâh ﷻ because both have sacrificed their pleasure for the sake of Allâh ﷻ. Just as a fighter sacrificed his life for the uplifment of the religion of Allâh, the chaste person strived against his desires for the sake of Allâh ﷻ.[99] The youth especially should strive to remain chaste in order to gain this virtue.

The need for struggling and undergoing difficulty in order to reach Jannat

عن انس رضي الله عنه قال: قال رسول الله صلى الله عليه و سلم : حفت النار بالشهوات و حفت الجنة بالمكاره - متفق عليه /البخاري (6487) ، مسلم (7130)

[99] (Faydhul Qadîr 6/78 – Darul Ma'rifah Beirut)

Anas bin Mâlik ﵁ narrates that Rasûlullâh ﷺ said, "Hellfire has been covered with desires and Jannat has been covered with difficulties." (Bukhârî, Sahîh Muslim)

The road to Jannat is filled with difficulties. A person has to worship Allâh ﷻ, stand in salâh, spend from his wealth, eat only that which Allâh ﷻ has allowed, and many other obligations. This requires him to go against his desires and strive to please Allâh ﷻ. On the other hand, it is very easy to follow one's desires and reach the hellfire. A smart person will undergo the temporary difficulties of this world in order to gain the eternal pleasures of the hereafter.

عن أبي هريرة ﵁قال : قال رسول الله ﷺ: لما خلق الله الجنة و النار أرسل جبريل فقال انظر إليها و إلى ما أعددت فيها لأهلها فجاء فنظر إليها و إلى ما أعد الله لأهلها فيها فرجع إليه فقال و عزتك لا يسمع بها أحد إلا دخلها فأمر بها فحجبت بالمكاره قال ارجع إليها فانظر إليها و إلى ما أعددت لأهلها فيها قال فرجع فإذا هي قد حجبت بالمكاره فرجع إليه فقال و عزتك لقد خشيت أن لا يدخلها أحد قال اذهب إلى النار فانظر إليها و إلى ما أعددت لأهلها فيها فجاء فنظر إليها و إلى ما أعد الله لأهلها فيها فإذا هي يركب بعضها بعضا فرجع فقال و عزتك لا يسمع بها أحد فيدخلها فأمر بها فحفت بالشهوات فرجع إليه فقال و عزتك لقد خشيت أن لا ينجو منها أحد إلا دخلها – **رواه أحمد و قال ابن كثير رحمه الله إسناده صحيح (صفة الجنة لابن كثير : 190) و رواه الترمذي وقال رحمه الله حسن صحيح (الترمذي :4 /692) و قال الحافظ ابن حجر رحمه الله إسناده قوي (فتح الباري : 6 / 320)**

Abû Hurayrah ﵁ narrates that Rasûlullâh ﷺ said, "When Allâh ﷻ created Jannat and Jahannam (hellfire), He sent Jibrâil ﵇ to Jannat and said, 'See what I have prepared for its inhabitants.' Jibrâil ﵇ came and saw what Allâh ﷻ prepared for the inhabitants of Jannat. He returned to Allâh ﷻ and said, ' By the oath of Your honour, every person who hears about Jannat will enter it.' Allâh ﷻ commanded and Jannat was surrounded by hardships and difficulty. Allâh ﷻ told Jibrâil ﵇ to go to Jannat once again and to examine it. He returned and saw that now Jannah was surrounded by difficulties. He returned to Allâh ﷻ and said, 'By the oath of Your honour, I fear than no one will enter into Jannat now.' Allâh ﷻ then said to him, ' Go to Jahannam and see what I have prepared for its inhabitants.' Jibrail ﵇ came to Jahannam and saw what Allâh ﷻ had prepared for its inhabitants. He saw that parts of Jahannam were riding on each other. He returned to Allâh ﷻ and said, "By the oath of Your honour, every person who hears about Jahannam will avoid entering it.' Allâh ﷻ commanded and Jahannam was surrounded by desires. Jibrâil ﵇ returned to Jahannam and said, ' By the oath of Your honour, I fear that everyone will enter into Jahannam.'"[100]

عن أبي هريرة ﵁ قال :قال رسول الله ﷺ :من خاف أدلج و من أدلج بلغ المنزل ألا إن سلعة الله غالية ألا إن سلعة الله الجنة – **رواه الترمذي و قال حديث حسن غريب (الترمذي : 633/4) و صححه الحاكم و اقره الذهبي (المستدرك :4 /308)**

Abû Hurayrah ﵁ narrates that Rasûlullâh ﷺ said, "He who fears will travel during the first portion of the night, and he who travels during the first portion of the night

[100] (Ahmad, Tirmidhî)

will reach his destination. Listen, Allâh's merchandise is expensive. Allâh's merchandise is Jannat."[101]

The meaning of this hadîth is that when a person has fear over losing something, he undertakes difficulty and hardship to secure and protect it. The most valuable object of a person is Jannat and pleasure of Allâh ﷻ in the hereafter. Therefore, the traveler on the journey of the hereafter should sacrifice his desires and comforts in fulfilling the commands of Allâh ﷻ. If people are willing to sacrifice years of effort, time, and money for a good life in this temporary world, then how much more sacrifice should be made for the permanent life of Jannat?

The purpose of hearing about Jannat is to turn one's attention to the hereafter

عن اسامة ؓ قال : قال رسول الله ﷺ : ألا مشمر للجنة فان الجنة لا خطر له هي و رب الكعبة نور يتلألأ و ريحانة تهتز و قصر مشيد و نهر مطرد و فاكهة كثيرة نضيجة و زوجة حسناء جميلة و حلل كثيرة في مقام أبدا في حبرة و نضرة في دور عالية سليمة بهية قالوا نحن المشمرون لها يا رسول الله قال قولوا إن شاء الله الحديث – **رواه ابن ماجه و قال البوصيري رحمه الله هذا إسناد فيه مقال الضحاك المعافري ذكره ابن حبان في الثقات و قال الذهبي في طبقات التهذيب مجهول و سليمان بن موسى الأموي مختلف فيه و باقي رجال الإسناد ثقات إلى آخر الكلام (مصباح الزجاجة : 2 / 359)**

Usâmah ؓ narrates that Rasûlullâh ﷺ said, "Listen, is there anyone preparing for Jannat? [You should all prepare for Jannat] because no one can imagine what Jannat will be like. I take the oath of the Lord of the

[101] (Tirmidhî)

Ka'bah, Jannat is a light which shines. In Jannat, there are fragrant plants which sway in the breeze, lofty mansions, long rivers, abundant ripe fruit, beautiful wives, and many clothes. [The dweller of Jannat will be in] an eternal place where there will be happiness and brightness. [He will live in] high, safe, and beautiful rooms." The Companions ؓ said, "We will work towards Jannat." Rasûlullâh ﷺ then said, "Say [that you will do so] if Allâh wills."[102]

While it is very enjoyable to learn about Jannat, the real objective is to work towards Jannat. All the readers should also make the intention to make the herafter the purpose of their life.

May Allâh ﷻ grant us the ability to strive for His pleasure in this world and grant us a death with îmân. May Allâh ﷻ grant every Muslim the highest level of Jannat, Al-firdaws. May Allâh ﷻ grant us the greatest bounties of Jannat; His pleasure and the sight of His being. May Allâh ﷻ guide the Muslim youth to understand the reality of this world and the reality of the hereafter. Amin

A human being has his own understanding of beauty which is confined to his limited and deficient knowledge. Allâh ﷻ in his infinite knowledge and wisdom - has described the women of Jannat as beautiful, so we can imagine how beautiful these women must be!

Rasulullah ﷺ said, "If one woman of Jannat were to glance towards the earth, she would fill the space between the earth and the sky with light and perfume. The scarf on her head is better than the world and all it contains." (Sahîh Bukhâri)

[102] (Ibn Mâjah)

If just the scarf on the head of one woman of Jannat is better than the world and all it contains, then how valuable is the woman herself? It becomes easier to sacrifice the desires in view of these great rewards of the Hereafter. Besides the promise of these eternal rewards of the Hereafter, there is little that can control the desires of man, especially the desires of the youth.

In this book, some of the rewards of the Hereafter, especially those relating to the gorgeous, celestial, wide-eyed beauties – the hurs – of Jannat, have been set out in a clear and concise manner. By reading and pondering about the bounties of Jannat and its beautiful virgins, the youth will feel a renewed vigour to fight the carnal desires and strive for the pleasure of Allâh ﷻ by doing righteous deeds. Furthermore, the beauty of the women of this world will appear pale and insignificant before the beauty of those stunning damsels of Jannat.

There is not much authentic literature on this specific topic, and hence this book fulfills this requirement in a captivating way. I would recommend every youngster to acquire a copy of this book, to read it, and ponder over its contents.